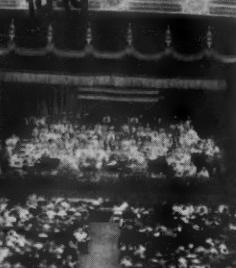


BURTON

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An International Baptist Magazine

MISSIONS

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SEPTEMBER, 1939

Volume 30 Number 7



The Baptist World Congress in Atlanta

LOOKING AHEAD

FEATURES TO APPEAR IN FORTHCOMING ISSUES

There could be no finer testimony to the continued popularity of MISSIONS than the steady gain in subscriptions.

During the current year everything possible will be done to make MISSIONS even more interesting. Indicative of that is the following partial list of feature articles scheduled for early publication.

TEN THOUSAND MILES OF HOME MISSIONS

Impressions of a trans-continental journey from New York to Los Angeles by way of British Columbia and Alaska and the significance of this immense territory for the home missionary enterprise.

By WILLIAM B. LIPPHARD

BEFORE CHENGTU WAS BOMBED FROM THE AIR

A journey of nearly 1,600 miles by airplane into remote West China and impressions of the vast changes taking place, political, social, and religious, because of the pressure of migration from the sections of China now occupied by the Japanese armies.

By J. W. DECKER

AFTER CHENGTU WAS BOMBED FROM THE AIR

After Dr. Decker had made his tour of West China and had come to America to the Los Angeles Convention, this remote area was bombed by Japanese airplanes. This article is thus a sequel and tells vividly what happened when bombs fell from the air.

By DRYDEN L. PHELPS

FROM CHURCH TO CAMPUS AND BACK TO CHURCH

The human interest side of the work of a university pastor, vividly and informingly told by one of them who senses the big challenge of his task and wants the denomination to become more aware of its vital importance.

By BRADFORD S. ABERNETHY

FROM CHICAGO TO THE ENDS OF THE EARTH

An informing, superbly illustrated article that describes life at the Baptist Ministry Training School in Chicago and how this institution is preparing young women for useful Christian service.

By MRS. O. R. CHAPMAN

CHILDLESS WOMEN AROUND THE SACRED TREE

An article full of pathos and human interest that describes a new sacred tree shrine in India and how vast hordes of people, particularly childless women, crowd around it in the pathetic hope of finding a cure for their ills and for the sterility of their women.

By T. V. WITTER

Last year was another successful year for the magazine. You can do your part in making this also a successful year by promptly renewing your subscription when it expires

Instructions to Subscribers

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Sometimes a subscriber who has already renewed may receive this blank, the renewal having reached us after this copy containing the blank has been mailed.

When reporting change of address send both the old and the new address.

WHO'S WHO

In This Issue

Earl F. Adams is the new General Director of Promotion.

J. W. Decker is the Foreign Mission Society's Secretary for the Far East.

Eva Keyser is the wife of Rev. Walter L. Keyser, missionary in Burma.

Virginia Swanson is a missionary of the Woman's Home Mission Society on the Pacific Coast.

C. W. Vandenberg is pastor of the Baptist Church of Painted Post, N. Y.

Alice W. S. Brimson, Hazel Shanks, G. Pitt Beers, F. W. Padelford, Luther Wesley Smith and P. C. Wright are secretaries respectively of the organizations whose reports they summarize.

On the Front Cover

Interior of auditorium; Dr. J. M. Nabrit and Dr. Louie D. Newton; one of the five bands; Dr. Luther Wesley Smith in front of the Biltmore Hotel; Dr. John Bradbury photographing; Dr. J. H. Rushbrooke furnishing his autograph; Rev. Benjamin Pradhan of India; a traffic policeman; the crowd in the ball park; in front of the auditorium.

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THE QUESTION BOX SEPTEMBER

NOTE.—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

A CORRECTION: Question No. 12 in June should have read July 5 instead of July 6.

1. What policy is followed by 537 American corporations?
2. Where will priests toil as farmer-emigrants?
3. Who taught a course on personal religious living?
4. What sells for 50¢ per copy?
5. Who addressed the St. Louis Convention in 1936?
6. What refused to compete with thunder?
7. Who lost his way in Atlanta?
8. How many churches reported missionary committees last year?
9. What will be a task of scholarly exactness?
10. Who received telegrams of denunciation?
11. Who died April 7, 1938?
12. What society cleared off a debt of \$1,000?
13. "The place is full." Who said it?
14. What proved to be a haven of rest?
15. Who appealed for more missionaries?
16. What people own 95% of the world's bathtubs?
17. Who is W. A. Hartsfield?
18. Who was pastor in Downey, Cal., for 26 years?

QUESTION BOX PRIZES

Rules for 1939

FOR correct answers to every question (180 questions) in all issues, January to December inclusive, a prize of a worthwhile missionary book or a year's subscription to *Missions* will be awarded.

Answers should be kept at home until the end of the year and all sent in together. In order to be eligible for a prize, both the answers and the page numbers on which answers are found must be given.

Answers should be written briefly. Do not repeat the question.

Where two or more in a group work together, only one set should be sent in and in such a case only one prize will be awarded.

All answers must reach us not later than December 31, 1939, to receive credit.

THE FIRST WORD

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MISSIONS

An International Baptist Magazine

WILLIAM B. LIPPHARD, *Editor*

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Vol. 30

SEPTEMBER, 1939

No. 7

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LETTERS

From the Editor's Mail Bag

I am writing to express my appreciation of the Convention issue of **Missions**. For several years it has been my privilege to attend the Northern Baptist Convention. This year, because of the distance, I was unable to go. However, from the pages of **Missions** I have almost felt that I have been there. However, by way of mild criticism, your editorial, "Convention Glory and Humiliation," you speak in criticism and praise of the Convention's social attitudes, but you have no comment on the strong spiritual emphasis that must have been felt there.

We are not a social agency, but a spiritual organism, having one supreme purpose, to give the world "Christ and Him crucified."—Rev. Harold F. Damon, Sayre, Pa.

Angeles Convention is worth thinking about a whole year, certainly until the Atlantic City Convention.—Rev. Stanley I. Stuber, Clifton Springs, N. Y.

Every time I read through **Missions** I am simply amazed at the splendid job you do. The editorial on the Los

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REV. FREDRICK L. GILSON speaking for the Ministers Interdenominational Union of Grand Island, Nebr., says:

"A CHRISTIAN APPEAL THAT CENTERED ON YOUTH AND LAYMEN — BUT PENETRATED EVERY CORNER OF OUR CITY — came to us with

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The Wells cartoons and editorials appear widely in the religious and secular press.

WHY I CAME TO FRANKLIN COLLEGE



THE "CAMPUS QUEEN"
AND HER FOUR ATTENDANTS

College opens September 13th

In the center is Frances Hyde of Edinburg, Indiana, elected "Campus Queen." Her attendants to the left are Sarah Dekle of Kokomo, Indiana, and Margaret Golden of Denver, Indiana. Her attendants to the right are Virginia Guyer of West York, Illinois, and Marion Keifer of Decatur, Illinois.

LOOK AT THEM AND SEE HOW GLAD THEY ARE TO SEE YOU, THEY ARE INVITING YOU TO COME TO FRANKLIN COLLEGE AND JOIN THEIR HAPPY GROUP

FRANKLIN COLLEGE

*For information write to PRESIDENT WILLIAM GEAR SPENCER, LL.D.
FRANKLIN, INDIANA*

To say that I was pleased with the Convention number of *Missions* is putting it mild. I could not attend the Convention this year so the next best thing was to read the report of it. I was especially interested in the editorial on "Convention Glory and Humiliation." I am glad you had the courage to point out those dark spots.—*Rev. Frank W. Stanton, Warren, Ohio.*

Again, the Convention issue of *Missions* puts us all in debt. I wish we could secure for the magazine the wider reading in the churches that it deserves.—*Rev. H. G. Smith, Denver, Col.*

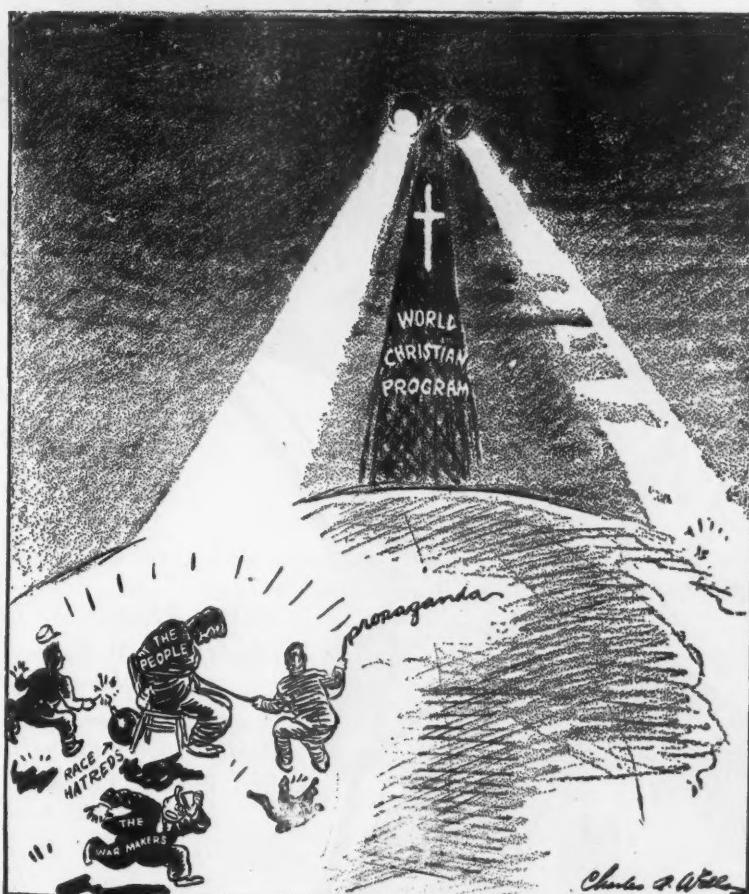
In your Convention issue, page 329, you reported the Woman's Foreign Mission Society debt as \$9,757. This is an error. I gave you the wrong figure. The Society's accumulated deficit is \$25,284.—*Joseph C. Hazen, Secretary of the Convention Finance Committee.*

I want to express my appreciation of your courageous editorial, "Away from slogans and gadgets." I think that you have articulated what has been upon the minds of many of us. For a long time there has been among the younger ministers a smouldering resentment against the stratagems that have been pressed upon us. No temporary devices or money-raising schemes can be exploited at the expense of steady regular missionary giving. And many of us have become increasingly hesitant about interrupting the quiet, year-to-year increase in missionary interest and financial support for the sake of ballyhooing the latest denominational "stunt."—*Rev. Eugene M. Austin, Canandaigua, N. Y.*

Our home has been broken up by death, but still *Missions* has followed me, forwarded by friends and by a kindhearted postmaster. It has been one of the steady influences in these troubled days, and I am indeed grateful. Your magazine is a dependable criterion of world conditions. As a mother of three boys in the 'teen age, I find it a help, for they like to discuss topics of world interest. May God prosper you in your good work.—*Mrs. P. D. Warner, Ames, N. Y.*

The Beacon Light

CARTOON NUMBER 61 BY CHARLES A. WELLS



IN this age of international plotting, political deception, and pernicious propaganda, the world wide missionary program of the Christian church is performing a new and vital service to humanity. Through the channels of its service abroad and the interrelated interests of the world fellowship of Christians, the dark plots against the freedom of men, their possessions and their lives which tyrants and dictators had planned to keep secret, have time and again been exposed to the glare of world wide condemnation.

Prompted by the urgency of its divine task of saving the souls of men, the Christian church has risen to this new service with amazing courage and speed. It has become a world beacon, flashing its light across the earth. Its radiating light is filling a desperate need that armies, navies, and diplomats can never touch. From the heart of its strength in the great church forces and home mission agencies of America, out to the last tendril roots of its missionary service abroad, the Christian church today is commanding a new and increasing sense of respect and loyalty from intelligent men, that it has not had heretofore.—CHARLES A. WELLS.

Scenes and personalities at the Sixth Congress of the Baptist World Alliance, at Atlanta, Georgia, July 22-28, 1939. See editorial on following page. For a full account of the Congress, see page 408

AMONG THOSE PRESENT AT ATLANTA

NINE DIFFERENT COUNTRIES AND FOUR CONTINENTS
ARE REPRESENTED IN THE PICTURES ON THIS PAGE

FROM RIGHT TO LEFT AND DOWN THE CIRCLE
{Right} Rev. M. Baranyay of Hungary; {Center} Rev. L. Miksa
of Poland; {Left} Rev. J. Cocutz of Rumania

A dramatic scene from the historical pageant with pioneer
Baptists and missionaries paying the price of religious liberty
Rev. Wu Chi Chung of China exchanges Asiatic pleasantries
with Saw San Po Thin of Burma

{Right} Mr. J. A. Packer of Australia; {Center} Prof. A. T.
Ohrn of Norway; {Left} Rev. B. J. Griffiths of England

A close-up view of the immense crowd and the
busy, perspiring newspaper reporters at the
long press table

Acting President Charles D. Hubert of More-
house College, Atlanta, Ga.



More than 40 nations participated in the ever inspiring Roll Call of the Nations. By actual turnstile count, 60,000 people were present at the Monday evening session to view the big historical pageant

MISSIONS

VOL. 30, NO. 7



SEPTEMBER, 1939

It Can Never Happen Again



T never happened before—50,000 Baptists sitting together in a ball park. And nowhere has a city ever lined its streets with 200,000 people to see a Baptist parade. Only a Roman Catholic International Eucharistic Congress can duplicate that. A Negro hotel porter said it was "a Baptist avalanche." He was right. A mighty avalanche of Baptists descended upon Atlanta, and for seven days controlled its life, filled its press, prompted its conversation, tied up its traffic, and enjoyed its famed Southern hospitality.

It can never happen again. Perhaps in Georgia with its million Baptists this thing could be repeated. Yet when the time comes for a Baptist World Congress to meet again in Georgia, Christian assemblies will have radically changed in character. Television may do away with mass conventions. The increasing pressure of world issues may force a more deliberative assembly, limited to carefully delegated Baptists. A crowd can vote; it cannot consult. A mob can decide; it cannot deliberate.

Nevertheless Atlanta has left some immeasurable spiritual benefits. It furnished a new sounding board for religious liberty. To the ends of the earth the radio and the press warned of the rising threat to freedom, denounced the spiritual tyranny of a state church, and upheld man's inalienable right to worship as he pleases. On these crucial matters Baptists, north, south, east and west, are of one mind. No person, no church, no government has the right to prescribe how or where men shall worship, whom they shall worship, or whether they shall worship at all.

Atlanta demonstrated race brotherhood. Admittedly, state and municipal rules made it impossible to express it as convincingly as some desired. Nevertheless in the Congress sessions

there was no color line. And an uncounted host of Baptists unanimously declared as a violation of the law of God "all racial animosity and every form of oppression or unfair discrimination toward colored people." That was said in Berlin in 1934 and again said here in the deep South.

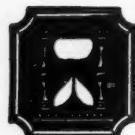
Incredible as it seems, Atlanta also revealed an ecumenical spirit. Baptists are learning to think in ecumenical terms. They are manifesting a more cooperative attitude toward other Christian churches. Isolation and sectarianism belong to yesterday. Something is happening when a Baptist World Congress declares without a dissenting voice that for any Baptist body to join the World Council of Churches "*should not constitute a breach of fellowship or of confidence on the part of other Baptist bodies.*"

Finally Atlanta recovered the lost primacy of evangelism. "We go from this historic meeting," said Dr. Theodore F. Adams, "to the greatest task that has ever challenged men, the winning of the world to Christ." And its high importance was tersely stated by Dr. N. J. Nordstrom. "Only changed men can change the world." At the Madras missionary conference a committee reported,

We live in perilous days. The church cannot stand still. It dare not retreat. Yet advance is possible only as the whole church unites in a new fellowship of God's Spirit to evangelize the world.

How superbly that anticipated the real meaning of Atlanta.

It can never happen again; yet for those who were there, the inspiration of its glorious international and interracial fellowship will abide as long as they live. And its vigorous emphasis on human freedom, race brotherhood, ecumenicity, and evangelism, mark another milestone of progress in the world brotherhood of Baptists.



The World Today



Current Events of Missionary Interest



The city of Cologne, Germany, with its magnificent cathedral, as seen from across the Rhine

The Sale of Hitler's Famous Book Competes with the Bible

STANGE as it may seem, the sale in Germany of Adolf Hitler's book *Mein Kampf* is still substantially below the sale of Bibles. Since it was first published in 1925, about 5,000,000 copies of Hitler's book have been sold, of which 4,400,000 were sold since 1933 when the Nazis came to power. The sales promotion was then transferred to the government propaganda ministry. Nevertheless, 5,700,000 Bibles have been sold in Germany since 1933 according to the Prussian Bible Society. Our own American Bible Society has long asserted that in the United States the Bible, notwithstanding *Gone With the Wind* and other popular books, is still the best seller. Apparently it has that reputation also in Germany. But again it is true that the actual selling of the Bible is relatively insignificant. What counts is the extent to which the copies sold are read.

Foreign Mission Investments in War Industries

AS reflecting the growing Christian conscience regarding war, the Foreign Missions Conference of North America voted to ask all its constituent

boards to make an appraisal of their invested funds to insure "against investments in armaments industries and other enterprises inconsistent with the things for which the churches stand." This action was said to have been taken in response to the plea from Chinese delegates who demanded complete severance of the church and "the profits of war." Invested funds of the cooperating boards total about \$55,000,000.

Instead of a three-day meeting in January as in other years, the Conference in which 115 Protestant boards in the United States and Canada (including Northern and Southern Baptist) coöperate, met this year in June for a ten-day session on the campus of Swarthmore College. About 300 delegates and visitors were present from nearly 60 different boards. The absence of youth was deplored. Although the Committee on Arrangements had asked the boards to send at least 30 youth delegates, only two were so appointed. It would be interesting to know the average age of the other 298 present at Swarthmore. When today's ideologies—communism, nazism, fascism—are appealing so strongly to youth, it behooves the boards rapidly to do something drastic to check the waning interest of young people in the foreign mission enterprise. So the Conference urged the 60 boards next year to send one youth delegate for each board.

Program features included an address by the Belgian Government's Minister of Colonies, M. A. De Vleeschauwer. Although a Roman Catholic, he praised the work of Protestant missions in Belgian Congo. Five commissions, whose studies were based on the findings of last December's World Missionary Conference at Madras, presented reports respectively on The Church, The Life of the Church, Ministers and Missionaries, Coöperation, and World Tensions. It was hoped that a strong declaration on the war in the Far East might be adopted. Regrettably after prolonged debate the delegates could agree only that "war is a particular demonstration of the power of sin in this world." As to any positive statement, all they could declare was that "we differ when we appraise Christian efforts for liberation from the burden of war." Nevertheless the Church Committee for China Relief was heartily endorsed and ordered continued and the members of the Associated Boards of Christian Colleges in China, who happened to be delegates to the Swarthmore Conference, joined in an independent telegram of protest against the continued bombing of Chinese cities by Japanese planes.

The Conference placed strong emphasis on evangelism and cited numerous "special areas at present peculiarly urgent for a united evangelistic approach." In his opening address Dr. John R. Mott urged an expansion of the financial resources of the boards, and an enlargement of their missionary forces. In his closing summary he stressed the Swarthmore meeting as the latest in a series that signalize the growing ecumenical movement in Christianity.

Japanese Buddhism Expands into Manchuria

FURTHER indication of the missionary expansion of Buddhism into Manchuria is seen in the assignment of 20 priests and their families, numbering more than 60 persons, who will help establish a large-scale Japanese settlement in the new area conquered by Japan. It is expected that more than 1,000,000

farming families will be settled in Manchuria by Japan during the next 20 years. A new type of service awaits these priests. "Up to now the priests have concentrated on preaching, seeking the spiritual uplift of others," quotes *The Trans-Pacific*. "Now they are putting aside their black robes in favor of work suits and are taking shovels as well as rosaries. They will toil as do other farmer-emigrants. At the same time they will impart spiritual security to the settlers." For many years Manchuria has been a mission field of Southern Baptists in the United States. (See MISSIONS, March, 1937, page 172, "Third Class Travel in Manchuria," by Charles A. Leonard). This reported expansion of Buddhism will be a new challenge to them to enlarge their own operations.

West China Union University Bombed by Japanese Airplanes

HERETOFORE regarded as too far distant to be subject to Japanese air raids, the city of Chengtu in remote West China has learned to its sorrow that it can also be bombed. On June 11th airplanes swooped down upon the city. Chief sufferer was the West China Union University in whose support Northern Baptists coöperate with American Methodists, British Quakers, the United Church of Canada, and the Anglican Missionary Society of England. Three campus buildings were wrecked. The hospital and several missionary residences were damaged. Fifteen persons were injured, of whom several died. A Methodist missionary was slightly injured. Other missionaries suffered from shock. The West China institution is overcrowded since it shelters also five refugee Christian colleges of China, Ginling College for Women, Nanking University, Cheeloo University, Central University, and Soochow College. With the advance of the Japanese forces, all were forced to evacuate their premises and to seek re-establishment in West China during the period of the war. Moreover, students from 30 different institutions, temporarily closed, are this year enrolled here.

Remarkable Remarks

HEARD OR REPORTED HERE AND THERE

WE MAY BE CONSCRIPTED for our burdens, but we must volunteer for our crosses.—*G. A. Buttrick.*



WE WILL HONOR OUR ANCESTORS and be true to the trust they have left us, and we will meet the threats against democracy, justice and liberty, not by calling names, always pleasant and cheap, nor by adopting Pharisaic poses of self-righteousness, but by curing in our own midst, sanely and completely, those ills

which the dictators profess to have cured.—*President Paul D. Moody.*



THERE IS NO CONTRAST between democracy and dictatorship more striking than this. The frontiers of democracy are friendly; those of dictatorship are fortified. Instead of barriers, democracy builds bridges and its boundaries become gateways and not walls.—*Rev. Joseph R. Sizoo.*

The New Back Door Into China

Every reader who drives a car will envy Dr. Decker the memorable experience of this fascinating ride

A mighty feat in road engineering—a new highway for the transport of supplies in China's defense against Japan's invasion—and eventually a new avenue along which the Christian missionary will be able to reach a vast population hitherto inaccessible to the gospel

MANY years ago the British projected a railway from northern Burma through Yunnan, to tap the rich resources of Szechuan. The French got ahead of them with their narrow gauge road from Haiphong up the scenic gorge of the Red River to Yunnanfu, now called Kunming. This railway is now one of China's three slender life lines—the other two being the new auto highway and the narrow motor road over the old northwest caravan route into Siberia.

The British finally abandoned their project, but under the necessities of war the Chinese revived it. West of Kunming 60 miles of roadbed are ready for laying the rails, but it will be three years before the railway can be pushed through the remaining 650 miles to Lashio in Burma. It will follow a route somewhat to the south of the new highway. A railway is also now being built from Kunming to Suifu, our great mission station on the Yangtze River.

It is no idle dream of the Foreign Board's Secretary for the Far East that on his next secretarial visit to the Orient he may go from Mandalay on the through express to Suifu! In the light of this possibility it would be interesting to have our veteran missionary, Dr. H. J. Openshaw, write an account of his own trip which he made through Yunnan under the pressure of dire necessity over this same general route in 1894.

This extreme southwestern province of China is known as Yunnan which means literally "south of the clouds," because Szechuan prov-



The sturdy Dodge automobile with the three Seagraves and Dr. E. H. Cressy. Dr. Decker's baggage is on the front bumper

By J. W. DECKER

ince to the north is usually shrouded in clouds. It is very mountainous territory, with peaks and ranges as high as 12,000 feet. Yunnan is bordered on the south by French Indo-China and on the west by Burma. Through its northern portion runs the mighty Yangtze River which finally finds the sea nearly 2,000 miles east in the neighborhood of Shanghai. A glance at the map will show that four great rivers of Asia—the Irrawaddy, Salween, Mekong and Yangtze—all pass within a short distance of each other, in the eastern section of Tibet, just northwest of Yunnan. These rivers, tumbling through their deep and unnavigable gorges, and the steep mountains through which they find their way towards the sea, explain the natural isolation of this remote part of China. Any road over this territory is an engineering feat of no mean proportions.

We reached the new highway through Burma, a mission field long familiar to American Baptists. The railway from Rangoon to the north branches northeast at Mandalay, passes through our station at Maymyo, and ends at Lashio. Here the highway proper begins, following an old caravan road which had long been in existence, although passable only in the dry season, for a distance of 117 miles to the border. At a village called Muse, 12 miles from the border, a similar road of about the same length, comes in from Bhamo, the head of navigation on the

Irrawaddy River. Both of these roads were rapidly being transformed into far more adequate all weather roads. Supplies for China may thus come either by rail to Lashio, or by river boats to Bhamo, for transportation along the highway into China. On the Lashio-Muse road is Kutkai, the residence of Rev. and Mrs. G. H. Sword our missionaries to the Kachins. On the Bhamo-Muse road is Namkham, the place of service of the "Waste Basket Surgeon," Dr. Gordon Seagrave, and his wife. With the opening of the high way, both of these lonely frontier stations find themselves suddenly transformed into important points on a strategic artery of international trade. One might say that they were shifted overnight from the backwoods to the world's crossroads!

For the auto trip from Lashio through Kutkai to Namkham our chauffeur was the genial G. H.

Sword. Those who know him realize what a privilege it was to share the front seat with him for two days. My long legs gave me that place, while my fellow travelers, J. R. Wilson, C. S. Detweiler and E. H. Cressy, had to content themselves with the back seat. Sword could drive and talk at the same time better than most men. Now and then on some fearsome curve—it was up 6,000 feet to Kutkai, and down a similar slope on the other side—we would interrupt his animated conversation about his beloved Kachins or some aspect of mission work, to call his attention to the road! Such interruptions did not appear to break the train of his thought. But they seemed safer for our necks! When he came to this wild region about 20 years ago there were only 400 Kachin Christians. Today there are 3,600. The remarkable stone church at Kutkai is almost completed. It will cost 16,000



RIGHT: Decorating a bridal chair at Talifu in which the bride will be carried to her wedding.
ABOVE: Three different levels in the Burma Road

ABOVE: The narrow gorge west of Hsiakwan through which flows the little river from the lake on which Ksiakwan and Talifu are located



The new church at Kutkai built by Kachin Christians without help from America

rupees. The major part of this represents the cash and work contributions of these erstwhile barbarian villagers. Such men as Sword—rare spirit that he is—change the face of the world. Northern Baptists are fortunate in having him as one of their representatives by the side of this great road.

It was on this section of the road that Dr. and Mrs. Gordon Seagrave got the experience which made them drivers *par excellence* for our hazardous journey over the highway proper. There have been times when the surgeon could not be spared, and Mrs. Seagrave had to take the wheel of the hospital truck to bring supplies or equipment from the Lashio railroad station to Namkham. She has never failed to bring in the load. That is why my hair did not turn completely white—it would not have to turn so much at that—when on the highway she drove so steadily and carefully down into the terrible, yawning abyss of the Salween gorge, and her husband brought us up the dizzy heights on the other side! It was a feat that called for stout hearts, steady nerves and capable hands! These missionaries, to use a slangy but apt phrase, "had what it takes!"

We made the trip in Dr. Seagrave's new Dodge sedan. Its story is worth relating. Some months ago a high British official had visited the hospital. A week or so later he walked into the office

of the mission secretary in Rangoon and startled him by announcing that he came to give 10,000 rupees to the Namkham hospital! Part of his generous gift had purchased this much needed car, readily convertible into an ambulance, and indispensable for the doctor's work. Now and again it takes him more than 100 miles into Chinese territory.

Dr. and Mrs. Seagrave occupied the front seat, along with four-year-old Johnny Seagrave, who was to prove himself a hardy little traveler. And still they found room for miscellaneous items of the impedimenta of our journey. Dr. Cressy and I were on the back seat, effectively separated by baggage and bedding piled as high as our heads. My bed roll decorated the front bumper, while the trunk in the rear bulged with cooking equipment, bedding, spare tire, food, etc. We also carried gasoline for 600 miles—unobtainable over most of the road. We were heavily loaded!

The border is a region of many races, a region that has seen its share of conflict. The patients and nurses at the Namkham hospital included Burmese, Burmese and Chinese Shans, Karens, Kachins, Lahus and Was, and maybe others we have left off the list. We were 80 miles into China before we came to the first typically Chinese town. The Shans, fanatical Buddhists who are most difficult to reach with the Christian gospel, dominate both sides of the border. Not many years ago there were serious clashes between China and Burma along this border, and a raid

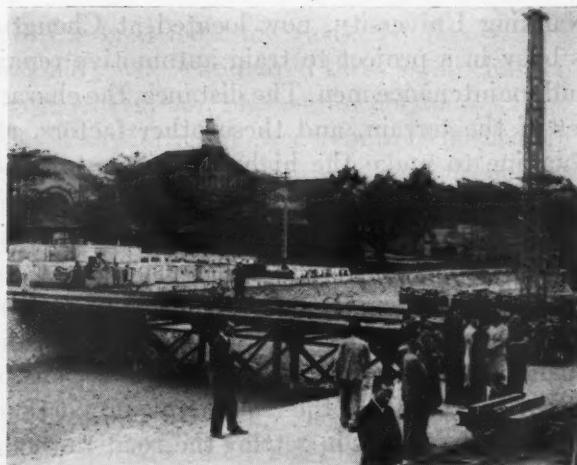


The Seagrave car on the old bridge over the Weiting River at the time of Dr. Decker's trip

from the China side was repulsed in a pitched battle near Namkham, which left the field littered with dead. A little more than a year ago the new Chinese customs station at the border was attacked, the building burned, and the officers murdered. It was said to have been the work of local Shans, whose smuggling activities had been seriously interfered with. One very important result of the new highway will therefore be to make China's political control of her western territory more effective and stable, and to bring order and security.

We were hardly over the border before we began the mountain climbing which was to last for three days, through a sparsely populated region and without a major break for 346 miles, to Hsiakwan just south of Talifu. We passed over nine great mountain ranges, several of them 7,500 feet high. The first night we found friendly shelter in one of the palaces of the Shan Prince of Mangshih, one of Dr. Seagrave's patrons and friends. The Prince helps maintain a dispensary of the Namkham hospital in this town, over 100 miles away from Namkham. He introduced us to local customs officials and the manager of the Government-sponsored transportation company, formed to get supplies into China. These introductions and various documents given us proved to be magic keys that opened doors for us all along the way. We met with nothing but courtesy and consideration throughout the journey.

Along the highway thousands of farmers,



Piles of freight destined for China at Haiphong for transportation on the French railway. Much of this freight traffic will be diverted over the new road

coolies and stone masons were hard at work on the road, widening and improving it, and putting in hundreds of fine stone bridges. Later travelers bring word of remarkable progress in this respect. A fellow passenger on my boat homeward to Seattle gave me a picture of the bridge over the small stream which marks the border. It is a startling contrast to the one I took three months earlier which shows a crude and temporary wooden structure. His shows a beautiful and sturdy arch of cut stone. (See picture on this page.)

When I made the journey, the flow of munitions was a thin and often interrupted trickle, but this late traveler reported a steady and growing stream. This traffic can hardly be seriously affected by bombing attacks. The Japanese air bases are too far distant. Experience in this war in China shows that bombing a highway is a costly and futile business. There are always hundreds of people nearby, ready with native hoes and shovels to fill up in a few hours the holes it took thousands of dollars worth of gasoline and bombs to blast out. The river bridges are at the bottom of deep gorges, easily defended from the heights above, and at best presenting only a mere string of a target.

A serious obstacle to China, however, is the lack of trained drivers and of facilities for the maintenance and repair of trucks. Experienced Chinese drivers are being recruited by the hundreds from Malaysia and other places overseas, while others are being trained in China itself.



The new stone bridge over the same stream which was built three months later

Nanking University, now located at Chengtu, is busy in a project to train automotive repair and maintenance men. The distance, the character of the terrain, and these other factors, all combine to make the highway still an all too slender threat. National China's supreme difficulty in her mighty effort at self-defense is undoubtedly that of the transportation of essential supplies. China's friends must not be lulled into any sense of false security by the opening of this road. To say this is not to obscure in any sense the truly heroic proportions of the achievement in getting the road through.

We had many never-to-be-forgotten experiences. Topping a 7,000-foot ridge we looked into the abysmal gorge of the great Salween River, whose green and sullen waters rushed along 5,000 feet below, a very different river from the lazy tidal stream which gave its water to the ocean a thousand miles to the south, near where Ann Hasseltine sleeps. The road, narrow and devoid of any guard on its outer edge save here and there a low bank of earth, crawled back and forth, around curving mountains and sharp corners in a way which sent shivers down our spines. And over on the eastern side of that dizzy chasm we could see the no less spectacular gashes back and forth across the mountain face, which marked the road far up and beyond. There were places barely wide enough for one track, with nothing to fend us from the steep slope that ended

thousands of feet below in the river's depths! We were all thrilled with the terrible magnificence of the scene, awed and afraid! But our drivers hesitated not a moment. It was all as though a part of the day's work. Nevertheless, we breathed a sigh of relief when those dreadful cliffs and slopes were left behind.

On another day the gorge of the Mekong River was not quite so terrible, and more delicately beautiful. Our mind's eye will long carry the scene where we left this river, with its blue waters now sparkling in the sunlight, running in a bright line to be lost in the towering mountains to the north. Nightfall found us climbing a high pass. Here and there could be seen primitive mountain villages. We stopped and cooked supper and then held a conference. Go on? The road was dangerous and we might have to spend the night at a colder level. Prudence won.

The car was drawn to the side of the road in a friendly cove through which a brook tumbled.

RIGHT: A coolie carrying salt waits beside the road as the Decker party passes

BELOW: A stretch of mountain scenery along the way



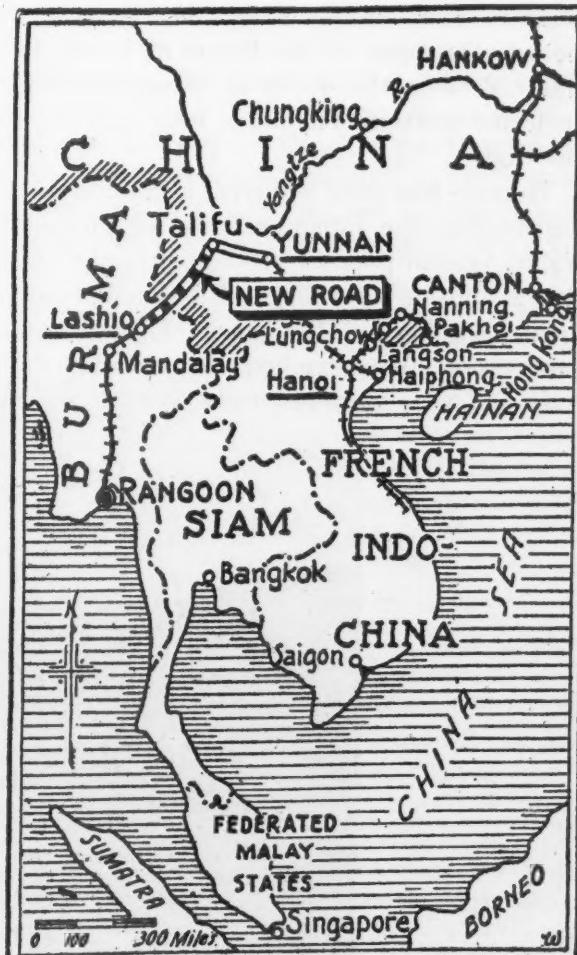


A street scene in Hsai-kwan, China

The Seagraves curled up in the car while Cressy and I spread our bedding on the bone-dry roadside from which we had carefully attempted to remove all offending pebbles. The dim lights of the car were left burning to ward off any prowling animals. We were conscious that God's care could guard us as so often it did on the trip. Soon we were asleep. Awake later, we listened to the distant hoot of an owl and looked up at a brilliant sky, watching Orion wheel towards the west, and meditating on the wonder of the universe that speaks so eloquently of the divine hand. Both Cressy and I are prepared to testify that the road bed at that spot is firm and hard!

For the uses of peace the highway will transform western Yunnan and contribute richly to all of southwest China, and to a less degree to northeast Burma. It passes through a region hitherto very much neglected and backward. The people beside it will find their life quickened by the new life pulsing along the road. It opens a region known to be rich in mineral wealth, until now very little used. It will eventually tap one of the richest and most populous agricultural regions in all the world, the Red Basin of Szechuan. This territory supports a variety of botanical life unsurpassed, helping to make China "the mother of gardens," to use the words of an eminent American botanist. The tea, silk, wood, oil and medicinal herbs of Szechuan will find their way to the sea at Rangoon, several thousand miles nearer Europe than the former outlet of Shanghai.

On the boat back to Seattle I talked with a missionary wife who reared three small children in western Yunnan. The nearest doctor was three weeks away! Dental care required a visit to Chengtu, with probably three months needed for the round trip. But now the Chinese government is setting up public health stations and dispensaries all along the new highway. In Shanghai I learned that the St. John's University Medical School (*American Episcopal*) had just sent a unit of Christian doctors and nurses to coöperate in this work. They will march from the east and will finally meet up with Seagrave's clinic at Mangshih, 60 miles within the western border. Thus the representatives of the Great Physician will speed along a road where formerly a lone doctor might now and again literally have to crawl over the steep and time-worn caravan trail. Their services will be needed.



Courtesy of The New York Times
Outline map showing the location of the new automobile highway from Mandalay to Yunnan

The valleys of the Salween and the Mekong are notorious for a very virulent and dangerous type of pernicious malaria. Hundreds of workers whom we passed along the highway were suffering from a benign but hampering kind of goitre, due to an iodine deficiency in the salt supply. Already plans are afoot to study and to cope with these scourges.

We passed through several towns which have been long occupied by the pioneer workers of the China Inland Mission. In one we found hospitality for the night at the hands of the lone American woman missionary. At another point on the highway we met a large party of this mission on tour. The Christian Literature Society has established a new branch depot at the Kunming terminus, and a number of new Christian workers from the seaboard, Chinese and missionaries, are being located there. Although built for war, the dangerous miles of the highway thus already know the tread of the feet of messengers of the Prince of Peace. It is and will be in the desert of mountainous and neglected western Yunnan a new highway for our God.

Yunnan has long enjoyed a reputation as unsavory as the Japanese army for the opium traffic. Opium poppies grow luxuriantly on its slopes and in its valleys. Its remote regions have been beyond the reach of programs of suppression. We searched the roadside carefully and were surprised to be able to identify

only a very few patches of the growing poppy. With this and other new roads open here and there through Yunnan (for this whole western country is everywhere building roads), the Chinese government will undoubtedly perform the same miracle it has already wrought in Szechuan in stamping out this deadly menace to the body and souls of the citizenry.

Eventually after five days of such travel, we rolled through the gates of beautiful Kunming, one of the new metropolitan centers of western and fighting China. Lying in the clear sunshine, it proved to be a haven of rest for us weary travelers. But for the Seagraves there was not much rest. For them it meant an afternoon spent in securing gasoline and supplies, an hour or two of sightseeing, a night's rest and three good meals. In the hazy morning light we saw them off for the long trek back to the hospital where duty so insistently called. We breathed a prayer for their safety, and one of thanksgiving for such hardy missionaries who serve in the lonely places of the earth and who drive 1,300 miles over such roads for a vacation!

In the long run—and God's purposes so often work themselves out slowly—far more important than its war use will be the peace time contribution of this highway, a contribution to the physical and spiritual welfare of the people along its route.

God has strange ways of making the wrath of man to praise Him!



A terraced valley in Yunnan with a glimpse of the new road at the right

FACTS AND FOLKS

Rev. James Robertson of Downey, Cal., received this year the Rosa O. Hall Award for meritorious service in a rural field. The Award was presented by Dr. Mark Rich in behalf of The American Baptist Home Mission Society (*See MISSIONS, June, 1939, page 361.*) Mr. Robertson, now co-operating with the Southern California Baptist Convention in a special mission for the Japanese in the truck gardens near Downey, was pastor of the First Baptist Church of Downey 26 years, in the heart of the orange groves, where he has been a religious leader throughout a wide area, winning as well the confidence and esteem of the entire Southern California Baptist constituency, ministers and laymen alike.



The majority of the worrisome cases in the men's hospital in Suifu, West China, are accident cases and the results of fights with bandits. On one day last year Dr. C. E. Tompkins had in his hospital 11 men who had been wounded by hand grenades and 7 men who had been almost hacked to pieces by the Red Lantern Society. "The Red Blade Society would have been a more appropriate name," wrote the doctor. "One of these men had one hand chopped off clean. Yet he did not bleed to death. One ear was shaved off so close that part of the scalp had gone with it. His skull was cut through to the brain. A huge wound in the back of his neck went almost to the vertebra. But he survived! And he walked out as though it had been a great event. It must have been great to be alive after all that."



As successor to the late Herman C. E. Liu who was assassi-

News brevities reported from all over the world



Rev. and Mrs. James Robertson in their garden at Downey, Cal. He received the Rosa O. Hall award

nated in Shanghai on April 7, 1938, the trustees of the University of Shanghai, at their annual meeting on May 13th last, elected Tsing Kong Van to the presidency. The new president had been serving as Acting President. Under the trying conditions of the past year, with the university in temporary quarters in the International Settlement of Shanghai and with its property



Tsing Kong Van, newly elected President of Shanghai University

still in control of the Japanese Army, he has acquitted himself well. His sterling Christian character, scholarly ability, quiet efficiency and characteristic Chinese sagacity in handling critical affairs, make his election wise and appropriate. He is a graduate of the university, and has been a member of its faculty since 1928. He has studied in America and holds a Master of Arts degree from Columbia University.



Mr. Jen-Mei-Tan, a Chinese student of Crozer Theological Seminary, Chester, Pa., was chosen by the National Christian Council of China as one of the Chinese delegates to the World Conference of Christian Youth at Amsterdam, Holland, July 24 to August 2, 1939. Before coming to this country, Mr. Tan was the secretary of Fukien Christian Educational Association and the registrar of the Fukien Christian University. In August, 1936, he came to this country for graduate work. In June, 1938, he was given the Oriental Certificate by Crozer Theological Seminary and was awarded the Master's degree by the University of Pennsylvania. After the Amsterdam Conference Mr. Tan returned late in August to finish his study.



To give practical experience for their chosen work to the students of the Ramapatnam Baptist Theological Seminary at Ramapatnam, South India, week-end evangelistic trips are arranged into neighboring villages. Meetings are held, Sunday schools are conducted and much personal visitation is done. The Seminary teachers who supervise these activities report steady growth in courage, earnestness and ability.

Innocent Victims of Unjust Suspicion

How American disapproval of what Japan is doing in China is creating difficulties and hardships among the Japanese on the Pacific Coast who are trying to be loyal Americans



Beginners' Department in the Japanese Baptist Mission on Terminal Island, East San Pedro, California. In the back row stand Miss Hazel Takii and Pastor Kichitaro Yamamoto

THESE are trying days for Japanese in America as well as for Japanese in Japan. Here in California the Japanese feel very keenly the dislike and suspicion of many Americans. Even church members often show an unfriendly attitude toward them. Unpleasant and untrue statements are circulated. They are left unchallenged by the Japanese because they do not know how to meet such situations. This unsettled condition is particularly hard for the young people who are really good and loyal Americans. They cannot feel that this is their country when they do not have the same advantages as other citizens. Nor can they feel at ease in school, business, or social life outside the Japanese circle.

Often these young people go to Japan only to return bewildered to America. Having been reared according to western ideas of individual-

By VIRGINIA SWANSON

istic thinking and freedom of expression, they find it impossible to become a part of Japan. At present the only thing an American Japanese youth could do in Japan is to join the army and perhaps fight in China.

Some months ago one of our fine young men from East San Pedro went to Japan, expecting there to continue his education and teach. His relatives were hard to understand. Their living standard was low. The atmosphere of war was depressing. His father died. His mother, his sister and he himself became ill from unsanitary conditions and lack of proper food. The doctor's bills were heavy and the family faced real hardship. It was difficult to have this misfortune, but to see so many others worse off made the situation tragic. With broken health and no



The fishermen's wharf on Terminal Island. Note the Japanese names on the boats. Practically all the fishing is done by Japanese

money the young man returned to America. Fortunately he kept with his faith in Christ, which, he says, carried him through those heart-breaking days. As he told me of his experiences in Japan he burst into tears.

What can a young man of this type do? He has a fine mind. He would like to become a medical missionary. But how can he prepare himself with a mother and sister to support? Apparently the only occupation open to him is fishing. It is dangerous and hard on the health. He must mingle with very rough, drinking men. For months church attendance will be impossible.

Even on the fishing boats the Japanese cannot feel free, for they are accused of being spies. Recently a widely sold picture magazine printed

several pages "exposing" Terminal Island, "the island of yellow men." Its photographers caught the women running to the cannery, dressed in working clothes and boots, which embarrassed them greatly. They photographed young men unloading fish and referred to their strong bodies as evidence that they had been trained for the Japanese army. The Japanese were very much hurt by the article which made untrue statements and inferred others. At first they planned to bring suit, but for lack of money they let the matter drop, as they have had to do with other problems of that nature.

Recently Japanese students have been forced to withdraw from a large high school in the down-town section of Los Angeles, because of persecution from Jewish students. This was prompted by Japan's approval of what is happening in Germany.

The only hope for the Japanese, as for everyone, is Jesus Christ. Many are finding this hope. The Sunday school is our best means of teaching the children. We often have an attendance of 150 in our Sunday school, which includes junior high to young adults. When Rev. R. L. Mayberry, secretary of the Los Angeles Mission Society, spoke recently and gave an invitation to those who wished to accept Christ, 72 responded. We need to pray that these Japanese young people will grow in grace and will help bring the Light to all the Japanese on the Pacific Coast.



Japanese children at the Baptist Mission in East San Pedro. They are being brought under Christian influence and are also being taught how to be good and loyal American citizens

We Have Work to Do

A MESSAGE TO NORTHERN BAPTISTS FROM THE NEW GENERAL DIRECTOR OF THE COUNCIL ON FINANCE AND PROMOTION

By EARL F. ADAMS

"Not by might, nor by power, but by my spirit, saith the Lord."

AS I write these lines, thousands of tourists are moving back and forth across this continent to visit two very much publicized World's Fairs. Both fairs make good on their promises to visitors of revealing scientific achievements and of giving a preview of the marvelous World of Tomorrow.

No sober-minded individual would dare proclaim, however, that the building of a better world is a purely mechanical problem. As Christians we know that it is primarily a spiritual problem. Science alone can never build "a world wherein dwelleth peace and righteousness." That is to be done "not by might, nor by power, but by my spirit, saith the Lord."

The headlines of today's morning paper are about as usual—war and rumors of war, gloom, distrust, fear and rebellion. The front page today carries quotations from an address by Dr. Harry A. Overstreet at the Chautauqua Institute. As reported in my paper, some of his statements were: "We are living in one of the saddest ages in the history of our country." "We have reached an all-time low in mental, moral and spiritual life." "We have no sense of a secure civilization, but rather a feeling of impending gloom."

Perhaps such statements were intended to paint a dark background for more constructive remarks, for Dr. Overstreet is a constructive thinker. Nevertheless, the fact remains that realists everywhere are talking in pessimistic tones about world problems. But true Christians are also realists. They see the problems clearly and face them frankly.

There is a fundamental difference, however, between the realism of the average citizen and that of the true Christian. The average citizen talks about world problems; the true Christian does something about them. The average citizen finds himself bewildered and discouraged; the true Christian turns to the gospel of Jesus Christ as the "light which shineth in darkness," a constant source of wisdom and encouragement. The average citizen becomes the victim of distrust, narrow-mindedness and policies of isolationism; the true Christian sees that the hope of the world lies not in barriers and armed frontiers but in the spirit of Him who said, "Go ye into all the world and preach the gospel."



*Earl F. Adams,
new General
Director of Pro-
motion*

Thus the missionary program of the Christian church is one of the most significant things in the world today. What greater hope has anyone to offer? The real problems of our day are not scientific problems. They are human problems. We never distrust the God-given laws of the universe. It is the man-made laws of human relations which give us concern. The questionable factor is the human factor. We have not lost our faith in God and His universe; but we have lost faith in each other as sons of God and brethren in Christ.

Let no one be indifferent toward our Christian responsibilities. Jesus said, "I am the light of the world. He that followeth me shall not walk in darkness but shall have the light of life." We are as keepers of that light. "Let your light so shine before men that they may see your good works and glorify your Father who is in Heaven."

As Baptists we have work to do and we are doing it. We are responsible for Christian work in great missionary areas throughout the world. Those fields are entrusted to us by the united forces of Christendom. Foundations have been laid at tremendous sacrifice. To withdraw in the face of desperate world need would indicate that we have lost faith in the message of Christianity as the hope of the world.

As Baptists we also have increasing responsibilities and opportunities here in our own country. The spirit of Roger Williams is as the cornerstone of religious liberty and soul freedom in America. That spirit needs to be kept alive and released with new power in these present days. So as Baptists we have a great work to do. It is worth doing and we can do it.

With faith in the eternal spirit of the living God we go to work. Will you help?

MISSIONS

An International Baptist Magazine



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WILLIAM B. LIPPHARD, Editor

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Field Correspondents in Four Continents

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A Glorious Name Is Trampled in the Mud of Class Strife

A COMMITTEE of the United States Senate last year was engaged in investigating the alleged spy system in labor disputes. Inserted in its preliminary report was a carefully compiled glossary of terms used in labor espionage. The glossary included such names as "fink," "hooking," "inside man," "slugger," "roping," and various others, each with its unpleasant definition. And to the astonishment of the Christian people of America, there was included also the name "missionary"! This was the definition:

MISSIONARY: A spy whose work it is to spread anti-union or anti-strike propaganda in the general neighborhood of a plant and particularly among the wives of workers. Is not employed in the plant.

So it has come to this! A name, made glorious in Christian history by the self-sacrificing ministry of Judson, Carey, Livingstone, Ashmore, Paton, Peck, and of the whole roster of ambassadors of Jesus Christ, is now associated with industrial war and trampled in the mud of class strife. What grievous insult, what unholy slander, what vicious libel this has inflicted on the Christian church. And yet possibly the church is in some measure responsible for this degradation of one of the noblest words in the vocabulary of Christianity. If during these past 20 years the

church had more loyally supported its missionary enterprise, had sent larger numbers of its ambassadors to the ends of the earth, and had placed the name missionary at the pinnacle of world esteem, the world of industry and class war would never have dared to seize it and use it to designate a labor spy.

The Separation of Church and State at Government Expense

IN AN editorial on the Southern Baptist Convention at Oklahoma City, *The Religious Herald* (Baptist paper published in Richmond, Va.) criticizes the procedure in adopting the declaration on religious liberty. (It was later adopted also by the Northern Baptist Convention at Los Angeles. See *MISSIONS*, June, 1939, page 357.) Two members of the committee that drafted the declaration are reported to be members of Congress. So *The Herald* comments,

The pronouncement upon religious liberty has since become a part of the Congressional Record and may go to every section of the United States incorporated in the speech of some Congressman, thereby securing his franking privilege and indirectly gaining for the Baptists a free distribution of their beliefs at the expense of the government. The Baptists made a pronouncement upon the separation of church and state, and then allowed the government to pay for its distribution.

There surely is inconsistency here. Baptists, North and South, were ready to protest the official presence of an American Ambassador at the coronation of the new Pope. They deplore the participation of the United States Army in the funeral procession of a cardinal. Yet they apparently sense no incongruity in having their government meet the expense of giving publicity to one of their cardinal principles. And at Atlanta the big Baptist parade was led by a detachment of U. S. Cavalry!

The separation of church and state should mean what it says.

Church Board Investments and the War System

THE Foreign Missions Conference is urging its constituent boards to dispose of investments that derive income from "armaments

industries and other enterprises inconsistent with the things for which the churches stand." To many people this will seem surprisingly naïve. Suppose a board has such investments. What shall the board do? If it sells its bonds, does that absolve the board? The odium is merely transferred to another owner in exchange for his cash. Is that good ethics? Again, who has wisdom to determine what investments are linked up with the armaments industries and what are not? Admittedly steel companies that make shells and sell them to nations at war are in the guilty class. But suppose the board holds bonds of a railroad whose freight trains haul the iron ore to the steel mills and the shells to the seaport. Again, even a mortgage on an office building falls under suspicion if one of the floors happens to be leased to the branch office of a distant airplane factory. A few observations like these suggest that the problem is neither so simple nor the solution so naïve as the Foreign Missions Conference implied. Most investments are indissolubly linked with the war system. Few securities can be disassociated from the imperialism of our time. National armament means profits for many and varied industries even though it is called national defense. What investment is today utterly free from contamination? As reported in *The Reformed Church Messenger* the Foreign Missions Conference was unable to agree on efforts for getting rid of war. Perhaps the resolution to appraise investments soothed its conscience and will now stimulate more realistic thinking on an apparently insoluble problem. A Roman Governor once found himself in an impossible situation. To evade the issue and to soothe his conscience he washed his hands.

From Humble Beginnings to Responsible Leadership

THE career of Dr. W. H. Bowler is an unusual example of a ministry that rose from humble beginnings to responsible leadership. As a young home missionary in Idaho, when he left 50 pounds of butter in the snow (*see MISSIONS, May, 1939*, page 279), he never dreamed that later in life he was for 15 years to guide the financial destiny of Northern Baptist missions. He succeeded the late Dr. J. Y. Aitchison in

1924 when America was beginning the climb to the dizzy heights of the fantastic and fictitious prosperity that ended with the collapse of 1929. Then in swift succession came the long depression with its economic misery, the undermining of world peace by the invasion of China and the rape of Ethiopia, the repeated threats of war in Europe, and the growing financial insecurity, spiritual indifference, moral confusion, disillusionment and futility of these latter years. Any forward-looking, challenging program of missionary advance was predestined to receive only meager response. Humanly speaking, the opposing forces were too strong. Other denominations faced the same difficulties and the same retrenchment necessities. Nevertheless, Dr. Bowler courageously and optimistically undertook his herculean task, always confident that if the basic structure of our missionary enterprises could be maintained, advance would come when world conditions again permitted. For 15 years he has devoted himself to our cooperative program, preserved our unified budget, maintained our missionary unity during a period when many forces were mobilized against it and many voices predicted its end. His quiet sincerity, integrity of character and unshaken faith in the missionary loyalty of American Baptists, have been an inspiration.

As he now retires from active service, he bequeaths to his successor a difficult task, but he bequeaths also an unimpaired foundation.

Editorial ◆ Comment

◆ In a recent issue of *Time* it was stated that 537 American corporations now refuse to hire men over 40 years of age. At once the reader will condemn this as a violation of the justice and fairness in American business. But before heaping condemnation upon such prejudice against middle age it would be well to consider the practice of the Christian church. It is more than probable that many more than 537 Baptist churches would refuse to call a pastor over 40 years of age.

◆ Is the new Pope the "spiritual father" of Baptists? He seems to be so regarded by the 300,000,000 Catholic population of the world. According to Dr. Michael Williams, former editor of *The Commonweal* (Catholic paper), at the precise moment of his coronation, Pope Pius XII "ceased to have any legal or

national relation with any other race or nation or tribe of mankind save that of spiritual father to all humanity, whether or not those who compose it desire or accept that paternal bond." This sentiment is quite in accord with what the Pope's predecessor proclaimed in a Christmas radio broadcast in 1937. From his bed where he was confined by illness, he spoke into the microphone and said that for the great evils of our time, "the real remedies are truth, justice and brotherly love, of which *the Catholic Church is the sole depository.*" So long as such ideas of paternal supremacy and spiritual primacy are cherished by any one branch of the Christian church, so long must the reunion of Christendom, or even the achievement of a working coöperative arrangement between Catholicism and Protestantism, remain in the category of unrealizable dreams.

◆ The third in Professor Kenneth S. Latourette's monumental seven-volume *History of the Expansion of Christianity* will be published in the fall. Entitled *The Cross Circles the Globe*, it will deal with the period from 1500 to 1800 A.D. The remaining four volumes are scheduled to be published during the years 1940-1945. Three will deal with the period from 1800 to 1914 and will cover respectively *Christianity in Europe and the Americas*, *Christianity in Asia*, and *Christianity in Africa and the Pacific*. The final volume, *The New Age: Summary and Interpretation*, will deal with the momentous world period since 1914. The result will be a complete history of the world missionary enterprise with special reference to the means of Christian expansion and the effect of Christianity on its environment and the effect of the environment on Christianity. It takes a brave man to set before himself a task of such literary magnitude and scholarly exactness. All friends of Professor Latourette will wish him well and will join in the prayer that his life and health may be spared so that his great purpose may be achieved.

◆ The 1939 edition of *The Annual of the Northern Baptist Convention* is now on the press. It will contain the full proceedings of the Los Angeles Convention, reports of all missionary societies, boards and committees and the usual statistical data. Every delegate who registered at the Los Angeles Convention will receive a copy. It will be interesting to know how many copies are sold to Baptists who were not present at Los Angeles. What prompts this inquiry is the announcement that the Roman Catholic Church is printing 12,000 copies of *The Catholic Directory for 1939*. The publishers expect to sell all 12,000 copies at \$4.00 per copy. The Baptist Annual sells for 50 cents. It would be a Baptist miracle if in any year in addi-

tion to delegates' copies, 500 copies of *The Convention Annual* were actually sold.

◆ At the recent meeting of the National Association of Master Plumbers, Mr. John J. Downey is reported in *The New York Sun* to have said, "If bathrooms were armaments, the United States would be the best armed nation on earth. Americans own 95% of the world's bathtubs." It is a little difficult to reconcile his statistics with a familiar and often quoted adage about cleanliness. Apparently we do not need more bathing facilities. We are more in need of clean minds, pure hearts, unstained characters, spotless souls, comparable in some measure to the physical immaculateness that results from the superabundance of our bathtubs. Perhaps G. K. Chesterton was right when he remarked, "Cleanliness is not next to godliness nowadays, for cleanliness is made an essential and godliness is regarded as an offence."



THE GREAT DELUSION

Number 63

THEY CALL THEM BARFLIES

A NEW word has crept into the alcoholic vocabulary of today. Probably the next editions of the standard dictionaries will have to include it. The word is BARFLY. According to a writer in *The New York Sun*, it is applied to women "because of their persistence in standing at bars to guzzle their alcohol." And the writer quotes comments from liquor dealers and bartenders. Here are a few samples:

These women are driving my good customers out. I have a sign which tells a woman that I prefer to serve her drinks at a table. She looks at the sign, makes some comment that she is as good as a man at the bar, and promptly elbows her way in among the men.

The younger element of girls from 17 to 22 gives the most cause for woriment.

There are plenty of empty seats at the tables, but will one of these women go there? She will not. She walks to the bar, asks for a drink of whiskey, neat, and tosses it off as would an old toper.

In the old days we had back rooms, but never did we have the trouble we have today. The lone woman around a bar room is a detriment to the business.

At least two hotels in New York will not serve women at their bars. Some people argue that prohibition may return unless women refrain from public drinking at bars.

Those who voted for repeal never dreamed that within five years the cocktail women of America would have degenerated into barflies.





President J. H. Rushbrooke

OUR FATHERS PURCHASED religious liberty with a costly price. It is our business never to forget that and never to permit anybody else to forget it.—**George W. Truett**, U. S. A.

THE DIFFERENCE BETWEEN religion and Christianity is that religion is man's quest for God and Christianity is God's quest for man.—**Robert E. Speer**, U. S. A.

IN OUR WORLD it is still true that moral assets transcend material possessions.—**Albert Matthews**, Canada.

TODAY'S GHASTLY FACT of religious and racial persecution is a disgraceful blot on our civilization.—**George W. Truett**, U. S. A.

LET THERE BE NO POLITICAL COERCION of the state by the church; and let there be no ecclesiastical control of the church by the state.—**W. W. Hamilton**, U. S. A.

NO MAN IS FREE until he has come under the totalitarianism of Jesus Christ.—**Gordon S. Palmer**, U. S. A.

LOYALTY TO THE LARGER world unity of Christendom must not be purchased at the cost of surrendering denominational loyalties.—**Robert E. Speer**, U. S. A.

A STATE CHURCH anywhere in the world is a spiritual tyranny.—**George W. Truett**, U. S. A.

WE ARE ALL IN SOME MEASURE involved in the common guilt. The appalling martyrdom of China is the shame of the western world. We could have stopped it but we did not.—**J. H. Rushbrooke**, England.

THE MOST FAMOUS ATHEIST and the most notorious criminal of our generation spent many years in Sunday schools that failed of their evangelistic objective.—**Charles W. Koller**, U. S. A.

It Was Said in Atlanta

*Significant sentences from addresses
at the 6th Baptist World Congress*

July 22-28, 1939

Compiled by

WILLIAM B. LIPPHARD



Secretary W. O. Lewis

IN EUROPE TODAY when a man says he is a Christian he often means by that merely that he is not a Jew.—**B. Udvarnoki**, Hungary.

ALL TRUE BELIEVERS IN CHRIST, whatever their denomination, are our brothers in Christ. Our spiritual union with them does not have to wait until tomorrow to become a reality. It is a reality today.—**George W. Truett**, U. S. A.

THE BAPTISTS IN ITALY are regarded as "Public Danger No. 1" by the Roman Catholic Church, which constantly seeks our repression.—**Enrico Paschetto**, Italy.

MY PEOPLE HAVE LEARNED how to pray and to sing behind the closed doors of jails.—**Danila Pascu**, Rumania.

WHEN WE CEASE to be evangelistic we cease to be evangelical.—Quoted by **George W. Truett**, U. S. A.

LIBERTY IS NOT THE PRIVILEGE granted by one man to another; it is a man's inalienable right.—**Senator Walter F. George**, U. S. A.

CHURCH AND STATE are separate functions of life and must forever remain separate and free.—**George W. Truett**, U. S. A.

IN THE PREPARATION for this Baptist World Congress in Atlanta the boundary lines between the races have become uniting lines.—**C. D. Hubert**, U. S. A. (Negro).

DEMOCRACY IN POLITICS IS DOOMED to failure without a high standard of character and a high standard of knowledge. The same principle applies to democracy in religion.—**J. H. Rushbrooke**, England.

TOO OFTEN WITH BAPTISTS, evangelism means the responsibility of the other man. We believe in it and we want to see it done. But we prefer to get some one else to do it.—**Henry Cook**, England.

THOSE WHO COMPOSE THE FACULTIES of Christian colleges should be men and women of Christian faith and practice. There is no incompatibility whatever between sound scholarship and a genuine Christian view of life.—*Rolvix Harlan*, U. S. A.

THE AUTHORITY OF THE BIBLE is that of the Bible as a whole. We have no right to claim that a fragment isolated from its living contact is the word of God.—*P. W. Evans*, England.

THE POPE is simply the honored head of the great Roman Catholic hierarchy. He has no better title to receive governmental recognition from the United States than the moderator of the Presbyterian General Assembly, or the presiding Bishop of the United Methodist Church or the head of the smallest Baptist association in the hills of North Carolina.—*George W. Truett*, U. S. A.

THERE IS ALWAYS MORE LIGHT and truth to break forth from the word of God.—*Reginald Kirby*, Australia.

THERE HAVE ALWAYS BEEN more volunteers for palm waving than for cross bearing.—*Arnold T. Ohrn*, Norway.

THE CHURCH IS A FIELD. And what the field produces is of more importance than its area or its boundary lines.—*D. J. Evans*, U. S. A.

EVANGELISM IS AN INEVITABLE PART of the perpetual life of a New Testament church.—*G. Pitt Beers*, U. S. A.

ANY CHURCH WHICH LACKS THE COURAGE to face squarely the color challenge cannot be entrusted with the weightier matters of human destiny.—*Gordon Hancock*, U. S. A.

A TRUE BAPTIST has never denied to a Catholic a right he would claim for himself; nor has he ever persecuted a Jew.—*N. W. Cox*, U. S. A.

SOME SAY THAT ANY RELIGION is better than none. Is error to be preferred to ignorance? Does an abundance of counterfeit money make one rich?—*Earle V. Pierce*, U. S. A.

WHY DO THE DEMOCRACIES seem to lack moral authority today? It is because no nation can have morals abroad with spiritual restlessness at home.—*M. E. Aubrey*, England.

WITHOUT HESITATION and without qualifications we affirm that the first loyalty of every Christian is neither to creed nor sect, nor state nor nation, but to almighty God.—*M. E. Aubrey*, England.

EVERY FELLOWSHIP LIVES only as long as sacrificial love dwells within it.—*F. Rocksches*, Germany.

A BAPTIST CONVENTION too often is like a herd of unchained mustangs in an unfenced pasture. *Quoted by E. E. Aubrey*, U. S. A.

RELIGIOUS REPRESSION IN RUSSIA has now come to be so unsensational and so accepted as a fact throughout the world that it no longer has any news value.—*J. H. Rushbrooke*, England.

WAR IS ORGANIZED LYING, organized hatred, organized murder yet our elders say that war must come and they make no attempt to stop it.—*Luther Wesley Smith*, U. S. A.

YOUTH OF TODAY abhors the lukewarm, apologetic, timorous attitude of the church.—*W. H. Jernigan*, U. S. A.

IT IS A GREAT THING to be a Baptist. It is a greater thing to be a Christian.—*E. E. Aubrey*, U. S. A.

THE DESIRE FOR PEACE is as universal as the fear of war.—*S. W. Hughes*, England.

ESAU IS NOT THE ONLY MAN who sold his birthright for a mess of pottage.—*L. L. Gwaltney*, U. S. A.

TO GOD THE FATHER ALL war is civil war. It is the ghastly business of killing people for whom Christ died.—*S. W. Hughes*, England.

WITNESSING FOR CHRIST must again come to be regarded as the normal, ordinary, common-place activity of a Christian.—*G. Pitt Beers*, U. S. A.

NEITHER DEMOCRACY OR AUTOCRACY begins with any form of government. Beneath both are fundamental and sustaining philosophies of life.—*Mrs. Ernest Brown*, England.

FRATERNITY AND INSPIRATION are the two basic notes of this Congress.—*Wu Chi Chung*, China.

DRINKING, GAMBLING, AND SENSUALITY which a few years ago skulked in dark corners, now flaunt themselves before the eyes of men.—*G. Pitt Beers*, U. S. A.

THE CHURCH OF GOD is also the church of man. It has work to do until all men are Christians.—*D. J. Evans*, U. S. A.

THERE IS A PROFOUND DIFFERENCE between unity and uniformity. You can have the former without necessarily having the latter.—*E. E. Aubrey*, U. S. A.

IF DEMOCRACY IS TO TRIUMPH, it must set its own house in order and show to the world that it can solve its own problems.—*M. E. Aubrey*, England.

NO MAN, NO SET OF MEN, no government, religious or civil, has the right to dictate how a person may worship God and to punish him if he does not worship Him that way.—*George W. Truett*, U. S. A.

The Baptists Went to Atlanta

*The 6th Congress of the Baptist World Alliance,
in Atlanta, Ga., U. S. A., July 22-28, 1939*

Reported by WILLIAM B. LIPPHARD



President G. W. Truett opening the Baptist World Congress in Atlanta, Saturday afternoon, July 22, 1939. By accurate turnstile count 40,432 people passed through the gates for the opening session

THE prediction of Dr. George W. Truett, at the Northern Baptist Convention in Los Angeles last June (see *MISSIONS*, June, 1939, page 357), that Atlanta, in July, would see the greatest assembly of Baptists since time began, was overwhelmingly and magnificently fulfilled. There are no adjectives sufficiently superlative to describe the hugeness of the crowd that assembled for the 6th Baptist World Congress. The opening session in Ponce de Leon Baseball Park on Saturday afternoon, July 22nd, presented an unforgettable sight. In the grandstands and bleachers sat 30,000 people. The bleachers were covered with a canvas canopy as a protection against sun and rain. On the field itself, where many a batsman has failed to connect with a pitcher's ball, some 10,000 additional seats had been placed. Not one vacant seat was

available. So the throngs who continued to file into the mammoth park either squatted or reclined on the grass at the sides. Some sat back to back for mutual support. Hundreds more stood throughout the long, hot afternoon.

IT WAS BLISTERINGLY HOT

Both the Saturday and Sunday afternoon sessions were greeted by heat. It was blisteringly hot. Those who sat in the bleachers literally cooked under their yellow canvas canopy. Not a breath of air stirred. For two hours the sun beat its pitiless rays upon the crowd in the open field. From this baking torridity there was no escape. Men shed their coats. The few fortunate women who had brought parasols raised them against the sun. On the platform, also covered with canvas and boarded at the back, speakers,

officers, and choir singers likewise perspired in the wilting heat. An army of boy scouts with canteens of ice water and a generous supply of paper cups moved up and down the aisles to quench the thirst of these sweltering Baptists. The first aid stations were kept busy. Here and there and now and then some Baptists thought it the better part of valor to retire from the heat and to seek repose before actual heat prostration eliminated them. To add to the discomfort, especially of those on the platform, a battery of professional cameramen with flashlight equipment and a host of amateur photographers moved hither and yon snapping personalities, crowds, parades, incidents. After the close of each session it was with difficulty that speakers and noted personalities could get away, so great was the demand for their autographs.

A JOB FOR TRAFFIC POLICE

And to reach the ball park was no mean achievement. The streets were jammed with cars, an endless stream of cars that brought the Baptists to the park. And for vast stretches of blocks, parking space was impossible to find unless one arrived hours ahead. Hundreds of people made a nice income in renting their driveways as parking lots.

The most spectacular feature of the opening day was the gigantic parade that started at the Georgia State Capitol down town and covered the three mile route to the ball park. Escorted by detachments of U. S. Cavalry and mounted police, accompanied by city and state officials, and led by the Salvation Army band and four other bands that repeatedly played "Onward Christian Soldiers," the long parade of cars and people on foot proceeded through the crowded

streets of Atlanta. Probably 200,000 people were lined three and four deep on both sides of the streets. While the parade paused for 15 minutes at the corner of Peachtree and Ponce de Leon streets, an impressive ceremony took place as Mayor W. B. Hartsfield formally presented the key of the city of Atlanta to President George W. Truett. The long parade was a colorful procession. Numerous detachments marched



A big contrast in spectators. Nobody could block the view of this white man who is so tall that he can look over the heads of everybody who might stand in front of him. The Negro boy found a perch from which he also could see the big parade



Lining the streets of Atlanta to see the Baptist parade

in uniforms. Many cars were flag decked and covered with posters welcoming the Alliance. The last unit of the parade was perhaps the most colorful of all. Led by a great Negro band with red and gold banners, its chief attraction was a delegation of Negro women clad in crimson lined capes. As they marched along they sang, "Oh, come all ye faithful." Arriving at the ball park the marchers took their seats while the five bands, one after another, paraded in front of the speakers' platform. Then all joined again in the mighty hymn, "Onward Christian Soldiers," 40,000 voices rising in a grand chorus of song.

BARNUM SHOULD HAVE SEEN THE CROWD

The biggest Baptist crowd in the history of the world turned out to see the historical pageant on Monday evening. As early as three o'clock in the afternoon they began coming to

the ball park in order to get good seats. Less than half an hour before the scheduled time for the performance, every seat in the grandstands, the bleachers, on the benches, the field, and every square foot of available space on the grass was occupied. Fully 60,000 people were there. The turnstiles recorded more than 57,000 and that did not include performers and choirs. More than 15,000 people could not get in even though they arrived before 7 o'clock. The traffic tie-up on the streets was inextricable, absolute and complete. When the chief of police finally closed the gates, he said, "There is nothing else to do. The place is full." During the long evening several thousands of people became tired of standing on their feet or of squatting on the grass and they began to leave. Yet they were never missed. The spaces they vacated merely provided elbow room for those who remained.

The pageant itself was a long dramatic review of Baptist history starting with John Smythe in Holland down to the present time. All the familiar characters like Roger Williams, Adoniram Judson, William Carey, John Bunyan, Luther Rice, Rudolph Oncken and others, with dramatic scenes from the life of each, passed in review to the accompaniment of stirring music by white and Negro choirs. The amplifiers carried the music and the sound of the voices, but the characters on the stage were too far away to be seen by any but those seated in the front part of the field. Even with a telescope a man who sat on the back row of the grandstand could see nothing but moving puppets on a stage that was a quarter of a mile away.



The torture scene from the historical pageant showing Baptist pioneers chained to walls and in stocks



The great finale of the pageant with 60 girls in various costumes carrying the flags of 60 nations

In the newspaper the next day a reporter facetiously commented, "P. T. Barnum should have seen that crowd."

THE ROLL CALL OF THE NATIONS

To report the opening session with the always impressive roll call of the nations could easily fill the magazine space allotted to the entire Congress. As at Philadelphia in 1911, at Stockholm in 1923, at Toronto in 1928, and at Berlin in 1934, a representative of each of the lands from which Baptists had come to Atlanta brought greetings. The usual preliminaries preceded the roll call as official welcomes were voiced by Governor E. D. Rivers of Georgia, Mayor W. A. Hartsfield of Atlanta, U. S. Senator W. E. George, Dr. C. R. Stauffer on behalf of the Atlanta Christian Council, and five spokesmen who welcomed the Baptists in behalf respectively of the Northern, Southern, and National (Negro) Baptist Conventions, and for the Baptists of Atlanta and of Georgia. Dr. J. H. Rushbrooke included in the expressions of welcome several letters from Lloyd George and other prominent Baptists in England. First in the long succession of welcomes was a letter from President Roosevelt. A message of felicitation was unanimously ordered sent to the White House in reply. At Berlin in 1934 the Congress sent a similar message to Chancellor Hitler. For the first time in its history a Baptist World Congress was welcomed by a Jew, Rabbi David Marx of Atlanta speaking on behalf of the Jews of the city. To all of these welcomes Dr. N. J. Nordstrom and Lieutenant Governor Albert Matthews of Ontario made responses.

The roll call itself was so long that it had to be assigned to two sessions, Saturday afternoon and

evening. The greetings followed a uniform pattern, statistics, a review of present conditions, and an estimate of future Baptist growth.

Where spokesmen took occasion to boast of the strength, achievements, unity, loyalty and evangelistic fervor of the constituencies which they represented, their prideful comments were generously overlooked in the vast and glittering spectacle of unity amid geographical and racial diversity.

The complete list of countries (43) and the persons who represented them in the Roll Call is published on page 420.

Some of these people appeared in native costume, honors for the most bizarre going to Tanimola Ayorinde from Nigeria, who appeared in a flowing embroidered robe of green and brown. Greetings from men from lands that have gone through war, sorrow and upheaval, like Spain, Rumania, China, Czechoslovakia, were tinged with notes of sadness and anxiety. Although the men tried to appear cheerful, the picture they portrayed was graphic with stories of imprisonment, persecution, destruction and death. All expressed gratitude for the moral support and the tangible relief aid during these years of distress. The vast throng showed its sympathy by prolonged applause. With marked attention they listened to Dr. Paul Schmidt, of Germany, who declared through an interpreter that the Baptists in Germany are now carrying the greatest missionary work in the history of their country. They are subjected to no molesta-

tion or interference of any kind. He referred with grateful appreciation to the blessing brought to the German Baptists by the Baptist World Congress in Berlin in 1934 and said that the German Baptists would at any time be glad to welcome it again.

It was a late hour when this memorable day came to a close. The soft evening air after the heat of the day was balmy and soothing and the crowd sat in refreshing comfort. Powerful flood lights were turned on as the sun sank below the western horizon. It produced a weird yet entrancing effect as the vast throng on the field was bathed in light while those in the grandstands were hidden in darkness. As a closing feature a Negro choir of 1,000 voices sang several Negro spirituals, the amplifier system producing an extraordinary auditory illusion. The singing seemed to come from the opposite side of the park from where the choir sat. After a closing prayer from Dr. C. J. Tinsley of Australia the day ended and 40,000 Baptists slowly made their way home.

A SUNDAY OF ELOQUENT INSPIRATION

In spite of its sweltering heat the Congress Sunday was a day of extraordinary inspiration. Beginning with an early service in a moving picture theatre, continuing into the forenoon church services, on into the afternoon for Dr. Truett's presidential address, and ending with an evening session when five speakers held the big crowd in close attention until the final benediction, the day brought an abundance of spiritual uplift. More than 300 churches of Atlanta and vicinity and of all denominations had visiting Baptist preachers in their pulpits. All were crowded. At the First Baptist church, for example, people stood in the aisles, sat on the platform stairs, crowded in the vestibules, and sat in chairs under the trees.

For the afternoon session almost every street car, taxicab and private car in Atlanta had to be mobilized to bring the 50,000 people that filled the ball park. Alliance Vice President L. K. Williams (Negro) presided. It was a majestic sight when, as is customary, the immense throng stood during the singing of the Hallelujah Chorus by the choir. With voice vibrant and resonant over an efficient amplifier system that carried it to the farthest reaches of the bleachers, President Truett was in matchless form. His presidential address on the topic, "The Message and Mission of Baptists for a Time Like This," was delivered with characteristic eloquent power and earnestness. The great Baptist principles, the competency of the individual in religion, soul liberty, the worship of God according to conscience, the separation of church and state, all were expounded as never



Dr. N. J. Nordstrom of Sweden sings lustily while Dr. L. K. Williams, who presided at this session, stands in reflective mood

before. And these principles for which Baptists have lived and suffered and died, call upon us today to be worthy of them, to proclaim them, and to maintain them at all costs. Moreover they summon us to a world wide missionary effort and a new commitment to personal evangelism.

For one solid hour in the blazing heat of that afternoon, 50,000 Baptists sweltered in the grandstands and bleachers and on the benches in the open field, as they listened to this remarkable message on one of the crucial issues of our time.

Speaking vigorously against encroachments on religious liberty in America, Dr. Truett warned Baptists of such proposals as including church employees in federal social security plans, the use of public funds for sectarian schools, and the possible establishment of diplomatic relations with the Vatican. (NOTE.—The address was broadcast and on the following day Dr. Truett received a number of telegrams, presumably from Roman Catholics, denouncing his frank assertions concerning the Roman Catholic Church.—ED.) Undoubtedly he felt that some things had to be said frankly and fearlessly and that this was the occasion when the President of the Baptist World Alliance ought to say them.

As on Saturday, so on Sunday the torrid afternoon was followed by a balmy evening. Again the bleachers and the seats in the field were filled by a huge crowd that sat in perfect comfort. Five addresses was a rather terrifying prospect for the listeners, but each speaker fortunately adhered to the schedule.

In recognition of its growing ecumenical spirit the Alliance had invited Dr. Robert E. Speer, who retired recently, after 40 years of service with the Presbyterian Foreign Mission Board. He emphasized the need of maintaining denominational loyalties and also the need of developing the larger underlying unities which are stronger than the differences that divide Christian denominations. Picturing vividly the growing secularism, materialism, and paganism throughout the world, he said that these were compelling all denominations to come together in the basic foundation of faith in Christ and His revelation of God.

The four other speakers included Mrs. W. J. Cox, of Memphis, who discussed the great contribution made by women toward uplifting and betterment during the ages. She showed an amazing knowledge of history in her references to notable women such as Joan of Arc, Florence Nightingale, Jane Addams, and Madam Chiang Kai-shek. President Gordon S. Palmer showed Christ as the great liberator and emancipator of man, claiming that there can be no true freedom except as men acknowledge His Lord-

George W. Truett, the only living ex-President of the Baptist World Alliance and the only man elected President who survived his term of office except Dr. John Clifford who presided in 1911 at Philadelphia



ship over their lives. From England came Rev. J. B. Middlebrook, who spoke on the theme "The Fullness of Christ," asserting that to enter into and experience the fullness of Christ is the one way of contentment and satisfaction in this time of discontentment and disillusionment. The hour was late when Dr. Scarborough began the closing address. He urged that the experience of Pentecost ought to be repeated and it can be repeated if Baptists are loyal to their convictions and are obedient to the command of Christ to evangelize.

The Negro choir inspired the immense throng with several spirituals. It was an impressive sight as hundreds of delegates gathered in front of the stand and remained there while the choir generously extended their program of song.

THE CONGRESS SERMON

No convention speakers were ever confronted with more difficult conditions than on Tuesday evening. Soon after the opening hymn a terrific thunderstorm with brilliant flashes of lightning broke upon Atlanta. Even as little chicks scurry to the protective covering of the mother hen, so thousands of Baptists forsook their benches and ran for shelter in the canvas covered bleachers. A vast arena of wet unoccupied benches faced the speakers. Then the amplifying system broke down. One of its big tubes had short-circuited. A delegate from England, where humor is reputedly rare or obscure, observed, "The loud speaker refuses to compete with the thunder." During this trying half hour Mrs. Ernest Brown, wife of a British member of Parliament, made several brave attempts to overcome the handicap of the defective microphone. It squealed and howled. And to add to the confusion, the crowd clapped its hands as Americans generally do when the sound mechanism in a

movie theatre fails to function. Unaware of this American custom, Mrs. Brown was sorely distressed. Finally she succeeded in getting her message across to the 25,000 people present. Speaking on "Our Heritage of Truth and Freedom," she made a strong plea that freedom of religious faith, of education, and of the press, which she described as the "three citadels of democracy" shall not perish from the earth.

Soon the skies cleared and the stars shone again. Gradually the bleacher population made its way back to the field, laying newspapers on the benches to absorb their surface wetness. The air was fresh and clean after the rain. Prof. Arnold T. Ohrn of the Oslo Baptist Theological Seminary in Norway, who preached the congress sermon, is blessed with a pleasingly resonant voice. The microphone was now in perfect order, and he spoke in well modulated tones and in faultless English, taking as his text the familiar verse from Galatians 2: 20, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me." It needed but a few minutes to make apparent the genuineness of his message and the persuasiveness of his appeal. The sermon was of a markedly devotional character, presenting an unusual blend of scholarship and deep piety. He had a most attentive and sympathetic hearing. "Crucifixion with Christ," he said, "means the forgiveness of sin, a changed life, personal sacrifice. His person and not some set of doctrines or creeds or ecclesiastical organizations is the center of Christianity. In this age of cheap and easy religion, the secularizing of our churches and the worldliness of their members indicate a falling away from Christ. The greatest need of

the church today is therefore a revival of the consciousness of sin, a new and deep experience of the meaning of the cross, a new conception of the meaning of salvation which if it does not make men different is only a sham." It was uplifting to listen to a sermon which thus brought religion into the realm of individual living.

DR. J. H. RUSHBROOKE'S REPORT

It had been expected that the Convention Auditorium in Atlanta would be large enough to house the forenoon session, but after 6,000 people had packed into every seat in the morning it was soon realized that this was far too small. All during the morning session thousands of people milled around in the corridors and Exhibit Hall. It was estimated that from 5,000 to 15,000 people were turned away from the entrance. Those who were fortunate in arriving early, listened to a remarkable report by Dr. J. H. Rushbrooke. His reports in Stockholm in 1923, Toronto in 1928, and in Berlin in 1934 were memorable. This at Atlanta was a classic and well might it be so recorded. It was his valedictory, for he had served notice a year ago that at Atlanta he wished to retire as General Secretary, since he had passed the retiring age. The great crowd gave him a magnificent ovation as he concluded this account of his stewardship by saying, "For the Christian gospel and for Baptist freedom I have done what I could."

His report began with a résumé of the Baptist Congress in Berlin, the world reverberations of the resolutions on race prejudice and religious freedom there adopted, and he covered in a magnificent way the history of the past five years with their sorrows and tribulations for Baptists in many lands. He reviewed again the basic principles which the Alliance has consistently maintained. After speaking in high appreciation of the regional conferences in Europe in 1937 and the world tour of President Truett in 1936, he set forth some of the specific achievements of the Alliance such as the commission reports, the regional conferences, financial aid for the mission field of the German Baptists in Kamerun after the German government prohibited sending money out of Germany, relief for Czechoslovak Baptists and the prolonged efforts for religious liberty for Baptists in Rumania. It was in every way a masterly report. When it was concluded and the great audience rose, Dr. Truett said, "We stand in grateful salute to the service of our great secretary."

BAPTISTS AND WORLD PEACE

The Baptist World Alliance has long been concerned over the increasing threats to world peace.



Preacher of the Congress sermon was Professor A. T. Ohrn of the Baptist Theological Seminary in Oslo, capital of Norway. He thus follows the succession of A. H. Strong, Thomas Phillips, Charles Brown, George W. Truett and Herman von Berge

Three years ago a commission was appointed to consider this with President N. J. Nordstrom, of Stockholm, as its chairman. At Atlanta its lengthy report warned that another world war "would mean the ruin of western civilization," asserted that "even in our time and in all lands the vast majority of people do not desire war unless misguided by unscrupulous propaganda and nationalistic exploitation," and included this severe indictment of war:

War is organized violence on the part of states or nationalities. War is enforced enmity, diabolic violation of human personality, distortion and suppression of truth, disregard of law and right, hatred and systematic brutality, and the most appalling expression of human sin. There can be no doubt that war in principle and essence is incompatible with the ideal of Jesus for human community life. It is an outgrowth of human sin and, in consequence, something from which Christ wants to save us.

Following the lead of the World Conference on Church and State at Oxford in its analysis of Christian attitudes on war (*See MISSIONS, October, 1937, page 464*), Dr. Nordstrom's report analyzed the pacifist conviction, the view of those who regard war as "God's punishment on people for their sins, a scourge from God's hand," and the position of those who consider war as sin with "the inescapable duty of every Christian to counteract war and its causes." Urging the creation of international jurisdiction to prevent war and to guarantee world peace, the report cited as chief causes of war, nationalism, race, capitalism invested in war industries, over-population and the mal-distribution of natural resources. In conclusion it set forth 12 constructive steps for removing the menace of war from the earth.

BAPTISTS AND CHURCH UNION

The growing spirit of ecumenism (a new word in church vocabulary that needs to become more familiar), evidenced in the Oxford and Edinburgh world conferences in 1937 and in the Madras conference last December, was manifest also at Atlanta. More than ever before, Baptists are considering seriously their relations with other denominations. So the Congress listened with absorbing interest to the findings of the second of the three commissions reporting at Atlanta. Its topic was "The Baptist Contribution to Christian Unity." Presented by President W. H. Coats of Glasgow, the report made a three-fold approach: (1) the distinctive beliefs and practices of Baptists; (2) internal differences among Baptists; and (3) possible achievement in larger Christian unity. It urged emphatically "more thorough and systematic instruction in Baptist principles" as one of the pressing needs of today. Empha-

sizing that any Baptist creed is "alien to the genuine Baptist insistence on liberty of conscience and of the interpretation of the Bible," the report discussed the significance and form of baptism, and the Baptist type of church organization which is producing difference of opinion as democracy gives way to executive power. Including in its review also the Communion Service, it referred to the increasing recognition of the Communion Table as the Lord's Table and that "it is therefore wrong to exclude any non-Baptist believer from its benefits." At the same time it admitted that "any independent church is at liberty to prescribe conditions" and it acknowledged that "the efficiency of the Baptist witness would be impaired by the general adoption of open membership." With respect to "union," sharp distinction was drawn between "organic incorporation which would ultimately impair the truths for which Baptists stand" and "federal relation to other Christian churches" with its practical value of cooperation in Christian work and witness. Furthermore, "there are truths in the possession of other churches which Baptists need to learn and apply." From its concluding sentence, however, it is apparent that organic church union in which Baptists are included will not immediately occur.

So long as the truth of personal faith is vital among Baptists and so long as the world is what it is, our existence as a separate communion is amply justified. We cannot but believe that the Holy Spirit will inspire and guide us to make further contributions to Christian unity in the highest and fullest sense even if we are the last to consent to absorption into any common form of organization.

In a base ball park with delegates seated a quarter of a mile from the speaker's platform, any frank discussion of such an important report was obviously impossible.

BAPTISTS AND THE WORLD COUNCIL

The third commission to report at Atlanta had as its assignment, "Baptists and the Findings of the World Conferences at Oxford and Edinburgh." After discussing briefly the findings and drawing clear distinctions between the Oxford conference on "Life and Work" in which Baptists could more generally cooperate, and the Edinburgh conference on "Faith and Order" which "was dominated by desires for organic union along episcopal and sacramental lines in conflict with all Baptist history," this discriminating report seemed favorably disposed toward joining the World Council of Churches, but not at the "cost of breaches in our Baptist fellowship." The action of the Northern Baptist Convention (*See MISSIONS, June 1939, page 328*), in voting to join the World

Council, "should not constitute a breach of fellowship or confidence on the part of others." In a somewhat wistful mood the report closed with this statement:

There is widespread sympathy with and yearning for the ecumenical spirit on the part of Baptists. Historically, the term ecumenical has come to be associated with church councils which have adopted creeds and formulated policies, which have been made authoritative and coercive in the interest of a formal and institutional catholicity. In the light of such ecumenicity and catholicity Baptists have been heretics and sectarians. Has the time now come when ecumenicity and catholicity can be cultivated on the basis of spiritual experience and practical participation in work?

If so, then Baptists have much to contribute, nothing to lose and everything to gain by active participation.

This lengthy report of seven pages of small type as well as the two other commission reports ought to be carefully studied by every pastor. There is abundant material here for helpful and stimulating addresses and sermons.

THE PRIMACY OF EVANGELISM

Baptists have always claimed that evangelism is the primary task of the church. The Atlanta Congress recognized this and gave it large importance. Prof. Rolvix Harlan of the University of Richmond, Virginia, described the change in technique in presenting evangelism in colleges through "Religious Emphasis Weeks," which in recent years have replaced the former evangelistic meetings and which have proved successful. He criticized present evangelism because "it does not demand enough of its converts. To become a Christian is not merely adding certain traits to one's character or changing over from one kind of behavior to another; it is not even a willingness to unite with some local church in a somewhat intermittent effort to support and propagate certain doctrines. It should be the absolute committal of the life to the will of God."

Following him came Rev. Henry Cook of London, whose strong address was a plea for personal evangelism. It is not only the simplest but it is the most profitable of all forms of evangelistic endeavor. Also contributing to the theme was an address by Pres. Charles W. Koller of the Northern Baptist Theological Seminary in Chicago. In four lucid points he set forth evangelism as the primary task of the church in that it was primary in the teachings of Jesus, in the ministry of the Apostles, in the need of men and in the need of the church.

Evangelism was also strongly emphasized at the Wednesday evening session. Announced as "A Missionary Demonstration," it drew a crowd of 30,000

people. They heard four addresses and saw moving pictures on the largest screen, 40-foot square, ever used to show 16 mm. film. It was magnified 300,000 times. Speaking forcefully and without a scrap of notes before him, Dr. Earle V. Pierce had as his topic "Look on the Fields." He asserted that the first command of Christ was neither PRAY nor GO but LOOK. And he summoned that enormous crowd to look on the horror of the world's paganism and also look on its great readiness to hear and receive the gospel. Other speakers, sandwiched in between reels of missionary movies, included Dr. William Axling, who outlined today's evangelistic opportunity and challenge in Japan; Dr. J. B. McLaurin, who spoke for India; Dr. J. H. Jackson, who described the foreign mission work of Negroes; and Rev. Wu Chi Chung, who appealed for more missionaries and support for churches, hospitals and schools in this time of terrific disaster in China.

And evangelism was the keynote in a down-town street meeting during the luncheon hour when a crowd of more than 12,000 bankers, clerks, office boys, stenographers, janitors, and others sang familiar gospel hymns and listened to a stirring evangelistic sermon by Dr. C. Oscar Johnson, described in the newspaper as "a mountain of a man with a leonine voice."

At another session, Dr. G. Pitt Beers proposed a five-year united program of evangelism for every convention and union in the Baptist World Alliance. A subcommittee of the Executive Committee will be responsible for its promotion. The three Northern Baptist members are W. E. Woodbury, E. T. Dahlberg, and G. Pitt Beers.

No one can possibly say that the Atlanta Congress failed to emphasize the primacy of evangelism.

CROWDED SECTIONAL MEETINGS

Big crowds attended even the sectional meetings. Usually when a Baptist Convention splits up into group conferences the attendance is small. The reverse was true at Atlanta. With 50,000 Baptists from which to draw audiences, all 10 sectional meetings on three successive afternoons, had capacity audiences.

For the foreign missionary conference, in charge of Secretary J. C. Robbins, at the First Baptist church not one seat was vacant. More than 70 missionaries from a score of mission fields were introduced. Brief addresses were made by Mrs. Howard Wayne Smith and Secretary C. E. Maddry of the U.S.A., Secretary B. G. Griffith of England, and Dr. John McLaurin of Canada, each discussing "Recent Progress in Baptist Foreign Missions." The final speaker was

(Continued on page 419)

¶ IN THESE DAYS of restricted international travel various legitimate subterfuges are necessary. A delegate to Atlanta (MISSIONS refrains from mentioning his name or country) came from a land in Europe where there is a strong established state church. His government would therefore have declined to issue a passport for attendance at a Baptist World Congress. So this resourceful European, when applying for his passport, said that he wished to visit the World's Fair in New York. The United States Consul, however, would not recognize the World's Fair as a reason for a visa, fearing it was merely an excuse to bring a non-quota immigrant into the United States. So the European applied for an American visa, stating that he was a delegate to the Baptist

heard again the familiar joke about the British summer. It seems that an American visiting England and annoyed by its summer climate of fog, rain, and chilly winds, asked a Britisher when England normally had summer. In deep reflection the Britisher paused for a moment and then replied, "As near as I can recall, last year summer came on a Wednesday." However, it was not as hot in Atlanta as it might have been nor as it was just before the Congress opened when the official U. S. Weather Bureau reported a temperature of 101 degrees. Only one person seemed to be unmindful of the heat. Saw San Po Thin, smiling, genial

Congressional



World Congress as evidenced by a certificate issued by J. H. Rushbrooke. Thus he secured his passport and his visa. To keep faith with his government he spent four hours at the Fair. To keep faith with the American consul, he spent six days in Atlanta. Thus everything was legal and proper.

¶ IT WAS HOT IN ATLANTA. Only twice did the thermometer in the Editor's hotel room register below 80 degrees. Southerners, who are accustomed to such summer climate, and Northerners, who came to Atlanta with light weight clothing, managed to survive with a minimum of discomfort. The Europeans, and especially the British to whom any summer day above 70 degrees is hot, found the week in Atlanta a wilting experience. And, of course, one

Sunday afternoon at the Ponce de Leon ball park with more than

delegate from Burma, felt quite at home because, as he said, "You have real Rangoon weather here in Atlanta." It remained for Dr. George W. Truett to draw a parallel between Atlanta's climate and Atlanta's hospitality. "Our bodies have been warmed by your climate," said he. "But our hearts have been graciously warmed by your hospitality."

¶ THE GAVEL USED by Dr. George W. Truett is of historic interest. It was loaned from the museum of William Jewell College at Liberty, Mo. Wood from five different parts of the world has gone into its construction, namely: from the church where John Bunyan was bell-ringer in 1530; from a tree where the

first Baptist Church was organized in Nova Scotia; from the first Baptist Church in Providence, R. I., in 1638; from a tree planted by William Carey, in 1795, in India; and from the oldest Baptist church west of the Mississippi River, built in 1806, in Jackson, Mo. Two stones inserted in the ends of the gavel were picked up on the site of the crucifixion at Jerusalem.

 NEVER BEFORE HAS A BAPTIST convention received as much newspaper publicity as at Atlanta. Even the magnificent publicity in the press of Berlin, in 1934, was here surpassed. The Atlanta

nal Comment

could surpass in pageantry and spectacular interest the Saturday parade and the crowded ball park. Moreover *The Atlanta Constitution* published in full both the presidential address of Dr. George W. Truett, easily 9,000 words in length, and the complete report of Dr. J. H. Rushbrooke, which probably exceeded 7,000 words. Where has any newspaper anywhere done anything like that heretofore?

 THE OPENING DAY of the Baptist World Congress in Atlanta coincided with an anniversary of historic, yet poignant significance to the people of Atlanta. Precisely at eleven o'clock, on July 22nd, all traffic stopped at the triangle in front of the city auditorium where the Baptist Exhibits were being



More than 50,000 Baptists present to hear President G. W. Truett

date line headed news columns in thousands of newspapers, as the story of the Congress sessions went to the ends of the earth. At a long press table sat the chiefs of *The Associated Press* and *The United Press* and many reporters. Atlanta papers played up the Congress in grand style. They published columns of reports, numerous sketches of personalities, well-written personal interviews, bright and lively comments, intimate accounts of numerous human interest incidents, as well as hundreds of pictures. For example, the Sunday edition of *The Atlanta Constitution*, by actual count, carried 63 pictures and featured news of the Congress on 24 different pages. Only a Roman Catholic Eucharistic International Congress

set up. Eleven aerial bombs were fired, each bomb representing one state in the Confederacy that fought against the Union during the American Civil War. Slowly the old Confederate flag was raised to the top of the flag pole, while the Georgia Girls' Military Band played martial music. There were no speeches. These impressive ceremonies commemorated the 75th anniversary of the Battle of Atlanta, which began on July 22, 1864, and led to the capture of the city by the Union Army. Then followed General Sherman's destructive march to the sea. For some northerners the witnessing of the ceremonies prompted a few reflections. In our condemnation of Japan's war in China we too often forget that Japan may have found a shining example of ruthlessness in General Sherman's terrible march to the sea.

ATLANTA IS IN THE DEEP SOUTH and has a large Negro population. Of unusual significance, therefore, was the request of the Atlanta Joint (white and colored) Committee of Arrangements that the Congress adopt "a resolution setting forth: (1) The mind of Christ in the matter of race relationships; (2) The attitude which should mark fellow Christians of different races; and (3) The service which Christians may render in rectifying unhappy race relationships in communities and nations." Supplementing this fine spirit were several incidents that marked a growing sense of understanding and fellowship between the races. Negro girls and white girls worked side by side in registering delegates at the Convention Hall. Negro Boy Scouts served with white Boy Scouts in passing canteens of cold water and paper cups among the thirsty, sweltering Baptists at the ball park. A Negro, Dr. C. D. Hubert of Morehouse College, was given the signal honor of representing the entire Baptist constituency of Georgia, white and colored, in bringing the greetings of Georgia Baptists. A sumptuous luncheon of Southern fried chicken was served in the Druid Hills Baptist Church. Negroes, Orientals, Europeans, Americans—all sat at tables in intimate fellowship while white and Negro women served the meal. It all seemed so natural and unsensational as to hardly justify recording it. Yet ten or even five years ago it would have been impossible and incredible. And probably also for the first time race segregation was disregarded in the Convention Hall. Dr. Rushbrooke was greeted with thunderous applause when he announced that "the Alliance knows no racial discrimination" and ordered the removal of the signs which had ostensibly been placed to enable delegations from different countries and conventions to sit together. Thereafter all color lines vanished. Negroes walked into the hall through the front entrances and they sat wherever they wished. Only the Jim Crow cars on the railroad trains, on which delegates journeyed back home, served to remind them that these few but encouraging incidents were at least beginnings in the long and difficult process of establishing race brotherhood.

THE SOUTH HAS LONG been noted for its cordial and generous hospitality. It was abundantly in evidence in a gracious way in Atlanta. Hundreds of Baptist homes were opened for the entertainment of foreign delegates. There were numerous dinner parties. One of the most delightful was that at the palatial home of Mr. and Mrs. Asa Griggs Candler, Jr., who on Monday evening, July 24th, entertained about 100 guests including Alliance officials and representatives from foreign countries. The one re-

gret of many present was that there was not enough time to enjoy Mr. Candler's magnificent private swimming pool. Perhaps the finest tribute to Atlanta hospitality was voiced by Rev. Luke Sezonov, of Roumania, who said to a newspaper reporter, "Like everyone, I have heard much of southern hospitality. Here I have experienced it and I find that it is far beyond my poor brain to describe in the English language." An experience of Dr. Josef Novotny, formerly of Czechoslovakia, also evidenced southern hospitality. Having lost his way to the baseball park he inquired of a passing stranger. Seeing the B.W.A. badge, the stranger hailed a taxicab, personally accompanied Dr. Novotny to the ball park, paid the taxi fare and went on his way.

IT SEEMED AS IF EVERYBODY in Atlanta contributed to the successful arrangements for handling this immense gathering of Baptists. Street cars, traffic police, boy scouts, city officials, automobile dealers who donated the use of official cars, bands, choirs, hotels, restaurants, all helped. To all of them the grateful appreciation of 60,000 Baptists is due. Even the Southern Baseball League cheerfully changed its summer schedule so that the Atlanta team played elsewhere and thus made its ball park available for the Congress. Behind this colossal service and cooperation was the guiding hand of one man, Dr. Louie D. Newton. He brought Atlanta's invitation to Berlin in 1934. And throughout the five ensuing years the Atlanta meeting was his concern day and night. He thought of everything and anticipated every need, even to having a telephone installed on the platform beside President Truett's chair so that messages from anywhere in the United States could promptly reach the Alliance officers. He was chairman of the Atlanta Joint (white and colored) Committee of Arrangements. Not the least achievement was the interracial cooperation that marked its work.



Atlanta Negroes lined the streets early to see the parade

 NORTHERN BAPTISTS are well represented in the organization of the Baptist World Alliance for the next five years. The new General Secretary, W. O. Lewis, has been the Foreign Mission Board's special representative in Europe since 1921. He comes to his new task with long experience as well as wide knowledge. He is thoroughly familiar with conditions in Europe. On the Alliance executive committee Northern Baptists will be represented by: Dr. Luther Wesley Smith, Dr. J. W. Decker, Mrs. John Nuveen, as well as General Director Earl Adams who succeeds Secretary W. H. Bowler. Prof. E. A. Fridell, this year's Convention president, will serve for the next five years as one of the Alliance Vice-Presidents. Dr. Clifton D. Gray, also a Northern Baptist, was re-elected Alliance Associate Secretary.

 ATLANTA ADVERTISED the Baptist World Congress well. Every hotel lobby and many a billboard carried a sign of welcome with the familiar B.W.A. emblem, the cross and the open Bible. The same signs could be seen on street cars, in windows of grocery stores, 5- and 10-cent stores, gasoline filling stations, restaurants, tourist camps, and on office buildings, and moving picture theatres. Perhaps they had calculated that some Baptist delegates might be lured away from the Congress to seek cool relaxation in air conditioned comfort. Only the liquor stores refrained from extending a welcome to the Baptists! However the B.W.A. sign of welcome appeared over a bar restaurant close to the Druid Hills Baptist Church while opposite it was a sign urging people to drink beer!



A close-up view of a section of the choir biting the high notes in the Hallelujah Chorus

THE BAPTISTS WENT TO ATLANTA

(Continued from page 415)

the veteran Thomas Moody of Africa. He has lost none of his old time power to hold attention.

The big Wheat Street Negro Baptist Church drew a representative crowd particularly interested in Baptist history. Five speakers from four different countries discussed various aspects of this theme.

The women had an overflow crowd in the Convention Hall. Feminine cosmopolitanism would be the proper phrase to describe it. Six women speakers represented as widely separated areas as Australia, Burma, England, Missouri, and Ohio.

And then there were men's conferences, college and seminary luncheons, and five language-group meetings, English, German, Scandinavian, Latin-speaking and Slav-speaking for which the list of speakers and the lands from which they came filled an entire

page of the printed program, thus making this truly a world congress of Baptists.

At the Young People's Session, which filled the big Convention Hall, four addresses representing America, England and Burma discussed the problems confronting Baptist Youth. In dynamic style Dr. Luther Wesley Smith spoke on "Youth and Moral Standards." His address was frequently interrupted with a fervent "Amen" from southern white and cries of "Yes, Lord," from Negroes. He blamed youth's elders for youth's shortcomings because "the older generation had tossed away its own moral standards and was sliding down into a pagan futility." Tuesday morning's Atlanta newspaper gave him two columns on the front page.

FINAL BUSINESS

Because the Alliance is not an administrative body, the business of the Congress was of negligible quan-

ity; yet it was of considerable importance. It included elections of officers and members of the Executive Committee for the next five years. Dr. J. H. Rushbrooke was unanimously elected President. The new General Secretary is Dr. W. O. Lewis. Other officers included five vice-presidents representing as many different countries and two associate secretaries, Dr. Clifton D. Gray and Dr. Louie D. Newton.

Resolutions, brief, clear, strong, unequivocal, and frank were adopted, several of them with applause. They dealt with religious liberty, the suppression of religion in Russia, the persecution of Baptists in Rumania, the liquor traffic, the three commission reports, and race prejudice. On the last mentioned the Congress reaffirmed the resolution adopted in 1934 at Berlin. Special deputations were appointed to interview the Russian and Rumanian Ambassadors in Washington.

FULL ATTENDANCE TO THE END

Full attendance was maintained to the very end. At the Young People's session 30,000 people listened attentively to addresses by Rev. J. Cocutz of Rumania; by Rev. Elbert Paul of Canada; by Dr. C. L. Seasholes of Dayton, Ohio, who urged young Baptists to cherish and safeguard their freedom; and by Dr. Theodore F. Adams, of Richmond, Va., who declared the unfinished business of the Congress to be "the task of joining hands with all God's children in the building of his Kingdom."

The final forenoon session again drew a capacity crowd. Four speakers discussed various phases of Christianity in relation to present world situations. Dr. L. L. Gwaltney elicited frequent applause, although his address on "What Baptists have to say to the Communist" was regrettably one-sided. Dr. M. E. Aubrey made a searching analysis of the Totalitarian State and found it irreconcilable with the Christian faith and liberty. Naturally Dr. Paul Schmidt of Germany, who followed Dr. Aubrey, was in a difficult position. Many wondered how he would treat the theme assigned to him, "Liberalism, Collectivism, and the Baptists." He was equal to the occasion. In a keen and thoughtful address he emphasized that, "Baptists must participate in the life of their nation. Regardless of whether that life is determined by liberal or collectivist tendencies, they must declare and bear the gospel."

Back to the ball park for the final evening, the crowd of more than 25,000 heard Dr. Clifton D. Gray appraise this Congress, citing as its outstanding characteristics the fraternal fellowship, the demonstration of racial cooperation, the strong stand on religious liberty, and the emphasis on the primacy of

evangelism and missions. A scholarly address by Dr. S. W. Hughes on "World Peace," an inspirational address on "The Uplifting Christ," by Dr. C. Oscar Johnson, several Negro Spirituals by the ever popular Negro choirs, and a final moving prayer by retiring President Truett, brought the Congress to a close.

THE ROLL CALL OF THE NATIONS

AFRICA

Congo	Rev. Martin S. Engwall
Nigeria	Tanimola Ayorinde
Union of South Africa	Rev. F. H. Sterne

ASIA

Burma	Saw San Po Thin
India	Rev. Benjamin Pradhan
China	Rev. Wu Chi Chung
Manchuria	Victor Koon
Japan	Isamu Chiba

NORTH AMERICA

Canada	Dr. H. H. Bingham
U.S.A.	
Northern Baptists	Prof. E. A. Fridell
Southern Baptists	Dr. W. W. Hamilton
Negro Baptists	Dr. J. M. Nabrit
Negro Baptists	Dr. S. A. Pleasants
Cuba	Rev. J. L. Molina
Haiti and Nicaragua	Dr. C. S. Detweiler
Porto Rico	Rev. M. A. Pellicier
Trinidad and Tobago	Rev. J. H. Poole

SOUTH AMERICA

Argentina	Rev. Santiago Canclini
Brazil	Dr. Djalma Cunha
Chile	Rev. Honorio Espinoza

AUSTRALIA

J. A. Packer

EUROPE

Belgium	Rev. H. Vincent
Czechoslovakia	Dr. H. Prochazka
Denmark	Rev. Johs. Norgaard
Estonia	Prof. Oswald Tark
Finland	Rev. A. Sundqvist
France	Rev. Henri Vincent
Germany	Rev. Paul Schmidt
Great Britain and Ireland	Principal P. W. Evans
Holland	Rev. J. W. Weenink
Hungary	Dr. B. Udvarnoki
Italy	Rev. Manfredi Ronchi
Latvia	Rev. A. Eglitis
Lithuania	Rev. Oswald A. Blumit
Norway	Rev. E. H. Wang
Poland	Rev. L. Miksa
Portugal	Rev. A. Mauricio
Rumania	Rev. J. Socaciu
Scotland	Principal W. Holms Coats
Spain	Rev. Samuel Vila
Sweden	Rev. Hj. Danielson
U.S.S.R.	Rev. I. V. Neprash
Wales	Rev. W. R. Watkin
Yugoslavia	Dr. Everett Gill

NEWS FROM THE WORLD OF MISSIONS

A monthly digest from letters and reports of field correspondents

The First of Its Kind

The first annual Religious Education Institute held in Burma, with an enrolment of more than 50 chosen leaders and covering a period of nearly three weeks, is an outstanding success



The first religious education institute ever held in Burma

THE first annual Religious Education Institute of Burma, under the direction of Mrs. Gordon Gates of Judson College, was held in Maymyo during the spring holidays, April 6-26, 1939. It had long been felt that a real contribution could be made to the religious development of the communities by having leadership training courses. To meet this great need the Institute was planned. It ran concurrently with the annual Bible Assembly for 10 days and then continued for the 10 following days. More than 50 chosen leaders from the religious and school centers of Burma were in attendance the full 20 days. Six courses were offered as follows:

1. Old Testament Teaching Values. *Rev. Paul Hackett*
2. Methods (Primary Children). *Miss Edna Smith*.
3. Methods (Junior Children). *Mrs. W. L. Keyser*.
4. How to Lead a Meeting and Worship. *Rev. David Graham*.
5. Personal Religious Living. *Rev. Cecil Hobbs*.
6. Understanding Our Children. *Mrs. Gordon Gates*.

By EVA KEYSER

The evenings were full of fun, inspiration and worship. A Religious Pageant Drama, planned and presented under the direction of Miss Lucy Wiatt, was a fitting climax on the closing evening. This was followed by a brief consecration service, led by Mr. Hackett, in which many spoke of the inspiration and courage they had received and the enthusiasm they were carrying back to their Sunday School work.

We, who had the privilege of leading this first Institute, hope that the seed has fallen on fertile ground and that with the new inspiration and new methods received the leaders may go to their homes to perform a greater task in the Kingdom of God.

Japanese Missionaries Hold a Retreat

Living in Japan in times like these calls for new adjustments and understanding. Missionaries especially need social intercourse and inspiration. So the former an-

nual mission conference has given way to a more intimate meeting known as a retreat. This year it was held just prior to Secretary J. W. Decker's return to the United States for the Los Angeles Convention. He gave one of the addresses and also an account of his attendance at the Madras conference and of his trip through the interior of China. He was thus able to make a special contribution to our understanding of conditions on the mission fields and of sentiment in the homeland.

Our meetings were held in Kamakura, where we had ample opportunities for fellowship and conference. The weather was salubrious, the garden spacious, and the sea-view, as always, suggestive and inviting. It was sincerely appreciated that we might meet at such a time as this and proceed unmolested with discussion and conference.

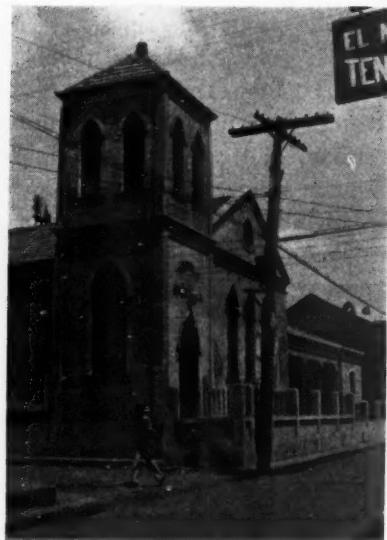
Miss Margaret Cuddeback was the Chairman of the meetings, and Mr. Marlin Farnum the Secretary. The devotional meetings were led by Miss Jesse, Miss Cuddeback and Dr. John A. Foote. Dr. H. B. Benninghoff preached the annual sermon, and conducted the communion service. Prof. J. H. Covell led an interesting anniversary service commemorating the 50th anniversary of the organization of our Japan Baptist Mission. At this service, Miss Amy Yamada was present and talked informally about our work 50 years ago, when as a young woman, she began her Christian work in Yokohama. Peggy Covell led the Young People's Hour, and Mrs. R. H. Fisher conducted a brief service at which letters from absent members of the mission and their families were

read. Dr. Foote spoke briefly of the life of Mrs. Bickel, the wife of the Captain of the Gospel Ship. Word had been received, just as we were gathering, that Mrs. Bickel had passed away at the home of friends in England.

Dr. Foote was elected Chairman for next year's "Retreat," Mr. Farnum, Secretary, and Mr. Topping, Preacher.—*H. B. Benninghoff*

Baptists of Cuba Enjoy Their Religion

The annual meeting of the Baptist Convention of Eastern Cuba was held in Victoria de las Tunas. Beginning on the day before Good Friday and ending on Easter Sunday, the sessions were marked by overflowing power and enthusiasm. More than 200 delegates from outside the city were in attendance, many of whom were entertained in the homes of the city. The mayor welcomed the convention in person, and brought with him the city band to add a festival character to the opening session. The Governor of the Province also came and in the name of the President of Cuba commended the Baptists for the good they were accomplishing for Cuba.



The church at Victoria de las Tunas which entertained the Cuba Baptist convention

The spirit of joy was continually overflowing. In the evening sessions it was difficult to discontinue the singing and send the delegates to their lodging places to rest. On two evenings at the close of the session the local church prepared a special social gathering, the first one in a restaurant and the second in the pastor's house. The proprietor of the restaurant encouraged them to continue and they took advantage of the crowd looking in from the street to conduct an

evangelistic service. On the last night 12 persons were converted.

During the Convention the Cuban Home Mission Society cleared off a debt of \$1,000 and began the new convention year with a balance in the Treasury. Baptisms for the year totalled 421 as compared with 319 the previous year. The Baptist Mission in Eastern Cuba has 53 churches with a total membership of 3,777. Offerings for the year for all purposes were \$19,700.—*C. S. Detweiler*.

One Missionary Day

If a scientific analysis were made of a typical day in the life of a missionary, what would it reveal?



The congregation in San Marcus, Mexico, which gathered to meet Miss Brimson

JOB analysis is part of the scientific organization of business today. It would be interesting to have job analyses from each of our missionaries and to see how many different things they pack into a day. What would an evangelistic missionary suggest as her day's program?

It was my privilege to spend a day with such a missionary "south of the Rio Grande." The day began early, when the Mexican pastor called in his auto to take us out to the little village of San Marcus.

By ALICE W. S. BRIMSON

The missionary did not explain, but from her coworkers I learned that this was not the regular way our missionary went every other week, when she spent two days in San Marcus. When going alone she got up early in the morning before any of the family were moving, and took a rather ramshackle public bus, crowded with people and baggage. On the way she changed buses, and while waiting for the second one, had her breakfast at a

little restaurant. At the end of the second bus line, the missionary still had a two-mile walk into the village.

But the visiting "Board lady" had to be treated more carefully. So the minister brought his car, with a beautiful Syrian Baptist woman, one of the most active members of the church. Together we rode along the enchanting highway, with the eternal snows of two volcanoes constantly keeping watch above us. Whenever there were groups of people along the way, tracts were thrown out of the car—not by handfuls, but one or two—and in no case did the people fail to run along the side of the road and pick up the printed word which we were scattering. After 60 miles of good highway, we turned up a country road to the village, and beyond the village into fields that led to the little settlement of adobe houses, where our meeting was to be held.

Already the believers had gathered. According to the promise which they made two weeks before, they had fixed the road so that the minister's car could safely travel up to the house. At least, they said they had fixed it and the minister thought he found it, but to the eyes of the visiting lady, there seemed to be nothing but the plowed land over which the car traveled.

The people had scoured their house in preparation for the meeting. Flowers had been arranged in wreaths and hung on the wall. Because the floor was still somewhat damp from its recent scrubbing, a piece of burlap was brought for the visiting lady. "Tell her this is a New York carpet," the hostess said with a smile. A baby organ had been brought in and all was ready for the meeting. In that little house 19 men and women had gathered, some standing around the wall and others sitting on

boards placed across boxes. Children came—babies; and later, older boys and girls from school. The meeting began with the singing of gospel hymns, which were sung as hymns can be sung by those to whom every word has a meaning in life experiences. Then the visitor was introduced and brought greetings from American Baptist women. Eyes grew big in that little isolated group of believers, as they felt their union with this large group of Baptist "sisters."

Then Señor Porfirio rose—a tall, well-built man, with black glasses which were almost the only indication of blindness, which has been his affliction for many years. As a young man serving his time in the army, he was blinded by a misfire of a cannon. With great cordiality Porfirio welcomed the visitor from New York; then with very deep feeling he spoke somewhat as follows: "It is a very happy thing for us that you have this meeting today. It was just ten years ago today that Dr. Meadows and Dr. Ruis (pastor of the church at that time) and a colporter came to this village. They told us about the Christ. It was that day that I became a Christian. Since then many others have followed. It is just as the parable of the Sower which Christ told. Some of those who helped, have dropped away, but those who are here have kept on following Christ." He often gives this testimony: "When I had my sight I was blind, but now that I am blind I have learned to see." Surely in his face is "the light of the knowledge of the glory of God in the face of Jesus Christ."

How I wished that missionary enthusiasts back home might have looked in on that little meeting! The people listened for three hours. Each of us in turn gave a sermon, followed by more songs and another sermon. No one seemed to be aware of the dinner

hour, and no one seemed to feel the pressure of the farm calling him out. It was a fellowship in Jesus Christ. To such a meeting as San Marcus our missionary goes every other week.

After the service we went to Señor Porfirio's house where he had a real feast for us of chicken, tortillas, and canned fruit—a great treat in that country! In the twilight we drove back again, filled with a sense of what Christ can do in life.

The missionary, however, when she goes alone spends the night in the one-room house where Señor Porfirio lives with his brother and family. She has her meals at his table, although they are not usually so much of a feast. The missionary spends the next day visiting in the homes and having Bible lessons with the women and children. Late the next night she returns to her own home, very tired, but with the sense that she has answered the Great Commission.

English Church Services for Chinese in West China

Who would ever have imagined that an English-speaking church service for Chinese would become necessary in remote West China? Such is the result of the war which Japan has brought to China. Into Suifu have migrated many Chinese from war areas in the East. Numerous customs officials, bank officers and employees, men from the new government aviation school, as well as business men, have crowded into Suifu. They speak various Chinese dialects. Miss Myrtle C. Denison of Suifu describes how the Suifu Baptist Church had to start a Sunday evening service in English for these Chinese. They cannot understand one another, whereas most of them have learned some English. "It is a grand opportunity," she concludes, "and we hope it will be of mutual help to all."



THE LIBRARY

Reviews of Current Books and Announcements by Publishers



Inevitable Dawn, by ARTHUR C. BALDWIN, is a novel from the pen of a prominent Philadelphia Baptist minister, who has had a long and active denominational career. The characters of the story have an intriguing familiarity. There is Mrs. Caleb, with whom the hero of the book, Bruce Hardy, a young idealistic minister, boards. Aunt Hannah is a motherly soul, sagacious, honest, and profoundly religious. Mary Knowles, the rugged Colonel's daughter, wins affection by her poise and genuine Christian character. Tom Moore, the foundryman, sceptical of cant and average church morality, finds his way back to God through crushing trials and kindly human love. Sam Darnley, wealthy mill owner, is the shrewd boss of Millvale politics. Deacon Squires, familiar figure in many a church, is a hyper-orthodox, sanctimonious man, grasping toward his tenants, unforgiving toward his son Blair. Bruce Hardy, though unexperienced as a minister, faces tragedy and obstacles with an undaunted courage. The vexacious problems of a small town parish dog his steps at every turn. He contends with the drag of tradition, un-Christian orthodoxy, a powerful political machine, and a group of reckless young people. The swift moving drama leads towards "Inevitable Dawn." A new church is built; a community is cleansed; souls are redeemed; and a young minister triumphs through the power of the living Christ. The book leaves one with a sense of serene assurance that God's way alone is the best. (Harper & Brothers; 308 pages; \$2.00.)

Betrayal in Central Europe, by G. E. R. GEDYE, Foreign Correspondent of *The New York Times*, is an extended eye-witness account by a noted journalist of events in Europe, which ultimately led to the merger of Austria and Germany and the dismemberment of Czechoslovakia. It is a long book, almost 500 pages, yet written in graphic, readable, journalistic style, an intensely interesting narrative, a human document that covers the past 12 years. There are horrible descriptions of Jewish persecutions, concentration camps, murder trials and hangings, the assassination of Dollfuss, the betrayal of Schuschnig, etc., that not only make unpleasant reading and could readily be regarded as incredible were they not presented by so trustworthy an observer. Only occasionally does a humorous incident creep into the narrative to ease the strain of its intensity. Having discovered that his mail was being opened by the censor

and sometimes confiscated, Mr. Gedye addressed an envelope to himself in which he had placed a copious dose of the most powerful sneezing powder. What happened in the office where that envelope was opened can be left to the imagination! Never again was his mail interfered with! He puts large blame on England and France and on their weak, vacillating, indifferent policy, for what has happened in Europe during the past 10 years. For the historian seeking factual material, for the student interested in current events, for the general reader looking for an intimate picture of conditions in Europe and their significance for world peace, this is a brilliant and authoritative book. (Harpers; 499 pages; \$3.50.)

Is This Religion?, by FRANK B. FAGERBURG, is a book of 12 stimulating sermons preached in the First Baptist Church of Los Angeles, Cal., of which he is pastor. Here is high class preaching of the essentials of Christianity based on a new and alluringly paradoxical approach to the problem of what religion is by setting forth what it is not. The sermon titles are arresting. Is Religion a Gamble? Is Religion a Bargain? Is Religion an Escape? Is Religion an Opiate? Replete with arresting sentences, homiletical illustrations, good quotable verse, and occasional excerpts from authorities in various realms of thought, these sermons are as stimulating to read as they must, have been to hear. Many readers will find the sermon on "First-Hand and Second-Hand Religion" the finest in the collection. With

The HAND of GOD

By OSWALD W. S. McCALL

This is an utterly different volume of spiritual meditations, remarkable in its mystic insight and provocatively phrased in a modern, cadenced idiom. In his quest for a fresh interpretation of the Everlasting and His revelation, the author has cut completely through the doctrine, symbolism, and the traditional words which tend to become definitions, finalities and consequently dead things.

Two noteworthy literary qualities will soon become apparent to every reader: a deep but unconscious sincerity, and a seemingly effortless mode of expression which is frequently poetry of a high order. For inspiration and mental stimulation, *The Hand of God* will be an exciting discovery for discerning readers. The Author is minister of the New First Congregational Church in Chicago.

\$1.75

HARPER & BROTHERS

its conclusion all will agree. "Men are tired of endless debates and controversies over theologies; but the world never grows weary of a life which is reflecting an experience of God." An introduction by Dr. Edgar DeWitt Jones is more than the customary preface to a book. It is a superb tribute to the ministry and personality of the author, who, as a college student 20 years ago, was a regular attendant of Dr. Jones' church in Illinois. (Judson Press; 191 pages; \$1.50.)

Toward a Literate World, by PROF. EDWARD C. LAUTERBACH, PH.D., is an unusual textbook and also a history of an extraordinary movement—nothing less than the literacy of millions of the world's illiterate peoples. Prof. Lauterbach has had such success with the fierce Moros of the Philippines that he has won the hearty approval of a language authority like Prof. Edward L. Thorndike of Columbia University, who writes the preface and names him the evangelist of literacy. The book is attractively printed, with phonetic alphabets and charts showing literacy progress in Europe and Asia and other areas where millions of neglected folk are hungry for knowledge of reading and writing. To those whom it attracts, the subject is fascinating in its cosmic vastness. Sample lessons show what is projected. World illiteracy is at present an appalling fact. This little book tells all about it and what adventurous attempts are being made to correct it. The undertaking appeals directly to the foreign societies, with plenty of illiteracy left over for our home mission boards. It is interesting to note that in the Telugu field, where our Baptist missions are so deeply engaged, the literacy campaigns are most fertile in favorable results. Indeed, the faith of the workers already enlisted, and their enthusiastic devotion to the



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cause, impart a special missionary value to this volume, which opens a new human appeal of vast extent, dimensions and possibilities. (Foreign Missions Conf.; \$1.75.)

State of War Permanent Unless — by LOUIS WALLIS, is an interesting treatise that war is inevitable and a permanent condition of human society so long as capitalism, caught between the "upper millstone of taxation and the lower millstone of inflated land values" is continually driven into relentless competition for new territory and expanding markets. The author maintains that the great rivalries of England and Germany, both before the World War and in our own time, can be traced to the fiscal and taxation system whereby business must pay heavy taxes to the State and heavy ground rentals for the land on which it operates. Both must be paid before wages can be paid. This in turn forces business of both England and Ger-

Recommended on National
Missionary Reading Programs

**CRY
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*A Novel of the
Sierra Indians*

By COE HAYNE

Secretary for Publicity, Literature, and Research, American Baptist Home Mission Society

A rich cast of human characters, red and white, thrown together in a situation where the worst and best in men have full play. \$2.00

HARPERS

many to compete for world markets. Since America has inherited this fiscal policy from Europe, the same conditions are being reproduced here. Therefore America also must recognize the inevitability and permanence of war unless economic adjustments are made. (Doubleday, Doran; 96 pages; \$1.)

The Faith of Betty Scott Stam in Poem and Verse, by ELISABETH A. SCOTT STAM. The parents of Betty Stam have collected the poems and verses that their daughter wrote from childhood until her untimely death, at the hands of Chinese communists, four years ago. These poems give the reader an appreciation of the fine mental and spiritual qualifications of this young missionary, who gave her life for the furtherance of the gospel in China. (Revell; 124 pages; \$1.00.)

Unveiled Glory, by H. WYSE JONES, presents seven sermons on the subject of the Incarnation. Scripture is freely quoted to support the thesis that "the Glory of Christ's Incarnation shall be seen again. . . . He is coming not to redeem but to see His own." The Incarnation of Christ is interpreted to include the promise of the second coming. (Revell; 95 pages; \$1.00.)



Under New Management

The familiar sign UNDER NEW MANAGEMENT, often seen in these times of readjustment, applies with unusual pertinency to the past years' work of the American Baptist Publication Society

By LUTHER WESLEY SMITH

AT ITS meeting in September, one year ago, the Board of Managers was mindful of the objective which accounted for the organization of the Publication Society over a century ago: *The object of this Corporation shall be to promote evangelical religion by means of the Bible, the printing-press, colportage, Sunday schools, and other appropriate ways.*

At this meeting the Board reaffirmed its own sense of responsibility to the entire denomination to produce Sunday school literature, teaching helps and

tracts that shall be thoroughly evangelical, warmly spiritual, vitally creative, Biblical and Christ-centered. To that end a careful study of all its literature is being made by the editorial staff under the direction of a special competent editorial counsellor. Our churches will soon discover that the Society's literature will be increasingly vital and spiritually effective.

Final figures on the business loss for the year are not yet available. In all probability the loss will ap-

proximate that of last year, namely \$65,000. Both last year and this, to the business loss must be added the approximate sum of \$100,000 spent by the Society in its two field departments above income received from invested trust funds. Since these losses and expenditures have had to be provided from reserve funds, and since these funds are adequate to absorb such sums for only this coming year, it is imperative that the Society brings its budget into balance. Four steps must be taken and they are being taken!

1. The Society is making retrenchments. Colporter mission vacancies and Christian Education Directorships must go unfilled. The headquarters staff has been reduced and reorganized.

2. Acting upon a cost accounting investigation, changes in business and merchandising policies are being made to secure efficiency of operation.

3. The Society is appealing to the churches for loyalty to this, the denomination's own publishing and merchandising agency. Several thousand of our churches are today dissipating rather than conserving the coöperative buying power of Northern Baptists. Therefore hundreds of thousands of dollars, which

should and could flow into the unified missionary program of the denomination, are now annually diverted into profit for independent non-Baptist publishing houses.

4. The Society is seeking to secure from the unified budget sufficient support to close that portion of the gap not closed in the ways just mentioned.

Several major changes in leadership in the Society occurred during the past year. Luther Wesley Smith became Executive Secretary and Acting Business Manager, replacing Dr. Owen C. Brown, retired, and Mr. Harvey Cressman, resigned. Mr. Cressman is now serving as Assistant Business Manager. Mr. Wily Smith was appointed Manager of Merchandising and Branch Store Management. Mr. Richard Hoiland became Acting Secretary of the Department of Christian Education, replacing Dr. John Elliott, resigned. Rev. Miles W. Smith became Editor of Adult Publications, replacing Dr. Bronk, who resigned, but who remains as Book Editor. Dr. L. R. Jenkins is temporary Administrative Chairman of the Editorial Department, replacing Dr. Miles W. Smith who resigned as Editor-in-Chief.



The Social Security Conscience of America

It will have some important implications for the work of the Ministers and Missionaries Benefit Board as is intimated in this summary of its 28th annual report

By P. C. WRIGHT

THE social consciousness and conscience in America is making increasingly important the work of the Ministers and Missionaries Benefit Board. The financial plight of our aged and retired ministers has become a great concern to the denomination. During the past year 97 of these retired ministers and their widows, who were receiving grants in need, passed away. The average age of those who died was 80.

The total amount paid out to beneficiaries in relief during the year was \$258,126.33. The Board received from all the churches and individuals in the denomination, including Fellowship Offerings, only \$160,249.80. Thus the Board paid out to relieve the need of these aged and retired ministers, \$97,876.53 more than it received from all the churches and individuals.

In his annual report of the retiring pension fund, Actuary H. Pierson Hammond states, "All obliga-

tions arising during 1938 under contracts of membership were met promptly and in full." He further states, "Pension payments the past year amounted to \$436,367.89. Benefits to members who were totally and permanently disabled added \$19,126.33, bringing the total of all such benefits for the year up to \$455,494.22." Since 1920 "the total benefits have amounted to \$3,081,102.66."

Recent proposals to include the churches in the Social Security Act of the Government have created a new situation to be considered in connection with our Retiring Pension Plan. It is more important now than ever that churches shall coöperate with their ministers in providing membership for the pastors in the Retiring Pension Fund. Social security sentiment at the present time leaves no course of action open for the churches except to make a suitable retirement provision for these who have served so well.

A Complete Staff Reorganization

The retirement of five members of the staff of the Board of Education, involving an almost complete personnel reorganization, is the outstanding feature of the Board's annual report

By FRANK W. PADELFORD

THE 28th annual report of The Board of Education calls attention to the reorganization of its staff, which is now taking place. Last September 1st Miss May Huston, Associate Secretary of Missionary Education, retired after 33 years of service and was succeeded by Miss Dorothy A. Stevens. Miss Alma J. Noble and Miss Mary L. Noble, heads of the World Wide Guild and the Children's World Crusade, retired in favor of Miss Elsie P. Kappen. On April 30th Dr. George R. Baker retired as Associate Secretary after 20 years of service and on August 31st Dr. William A. Hill retired as Secretary of Missionary Education, which position he has held since the Board of Education took over the work of Missionary Education in 1919. These changes make necessary an almost complete staff reorganization.

The report features also several new buildings which Baptist colleges erected during the year: the new Davis Gymnasium at Bucknell; a new president's house at Linfield; a classroom building at Rio Grande to replace one destroyed by fire a year ago; the Lorimer Chapel on the new campus of Colby College; a new residence at Stephens; and a new chemical library at Brown. Thus, despite the depression, some of our schools, at least, move on.

A Loan Fund is urgently needed to help students secure an education. One minister and his wife have made the first gift for this purpose, which the Board hopes may furnish an example to be followed.

There are now 16 schools for Negroes under Northern Baptist direction. These schools have also moved ahead in 20 years. Then only 370 of their 5,370

pupils were college students. Now practically all of 3,886 students are in the college grades. Then the states furnished no education for the Negro. Now nearly all the Southern states conduct colleges for these people. The Southern Baptist Convention has, for the first time this year, furnished half the salary of a teacher of religion in all our schools.

The report summarizes the following statistical progress of our schools during the past two decades:

	1918	1928	1938
Students enrolled	18,875	31,645	30,748
Buildings	349	526	634
Annual income . . .	\$4,688,436	\$12,539,572	\$17,604,382
Endowment	44,507,705	80,542,902	124,117,200
Property value . . .	24,852,161	60,647,876	84,850,014

Of course the advances have not been evenly distributed. As one views a single year the problems often seem to be serious, but as one views them with a longer perspective the advance appears to be amazing.

The Board reports a year of great interest in missionary education. The sale of missionary books has far exceeded that in any other year. This has been true in other denominations as well as among Baptists, and evidently reflects the interest which American Christians are taking in other countries of the world. The Board has sought to develop this interest in the study of the fields which are distinctly Baptist.

The Board closed the year with a slightly better financial situation, with larger receipts than in any year for a decade.



Labor Day

A PAGE OF DEVOTIONAL READING SUGGESTED FOR THE HOLIDAY IN SEPTEMBER

A Prayer for Labor Day

GOD, thou Father of us all, we praise thee that thou hast bound humanity in a great unity of life so that each must lean on the strength of all, and depend for his comfort and safety on the help and labor of his brothers.

We invoke thy blessing on all the men and women who have toiled to build and warm our homes, to fashion our raiment, and to wrest from sea and land the food that nourishes us and our children.

Grant us wisdom to deal justly and fraternally with every man and woman whom we face in the business of life.

Since the comforts of our life are brought to us from afar, and made by those whom we do not know nor see, grant us organized intelligence and power that we may send the command of our righteous will along the channels of trade and industry, and help to cleanse them of hardness and unfairness.

May the time come when we need wear and use nothing that is wet in thy sight with human tears, or cheapened by wearing down the lives of the weak. Save us, we beseech thee, from unconscious guilt.

Speak thou to our souls and bid us strive for the coming of thy kingdom of justice when thy merciful and saving will shall be done on earth. Through Jesus Christ our Lord. Amen.

From *Prayers of the Social Awakening*,
by WALTER RAUSCHENBUSCH

Labor Day Scripture

He judged the cause of the poor and the needy; then it was well. Was not this to know me? saith the Lord.—*Jeremiah 22:16*.

The labor of the righteous tendeth to life; the increase of the wicked to sin.—*Proverbs 10:16*.

Thoughts on Labor Day

The recent world missionary conference at Madras issued to the world a stirring call to fellowship and brotherhood.

The most menacing evil from which the world is suffering today is lack of brotherhood. This lack has been conspicuous in the relations between race and race, nation and nation, employer and worker.

Until unemployment is abolished, there can exist neither a sound economic order nor a Christian brotherhood.

If nations, races, industries, laborers and farmers are to find a true basis of Christian democracy, it is the responsibility and privilege of the Christian church to sound in this hour the clarion call of brotherhood and lead mankind out of its present strife into the fellowship of Jesus Christ, who is our hope of brotherhood and the author and finisher of our faith.

From the *Labor Sunday Message* of
THE FEDERAL COUNCIL OF CHURCHES



From the perspective of Christianity it is intolerable that masses of men, women, and children should be denied the opportunities which comfortable people regard as necessities. God did not create wage-earners to be mere instruments for the making of money for others; the welfare of all must be inherent in the end for which all the processes of production and distribution are carried on.—*Zion's Herald*.



There is something paradoxical in the segregation of a single day in the Christian calendar for the consideration of the interests of labor. It suggests a sectional approach to what is in reality a universal problem, the relation of the individual and the group to all other individuals and groups who compose the social fabric. In a community that was spiritually and intellectually mature Labor Day would be an unnecessary institution. The present situation, with its constant turmoil often breaking out in warlike conflicts, indicates the failure of the church to infuse the social order with the principles of the Gospel of Christ. For this reason Labor Day, despite its limitations, offers an opportune occasion for the exposition of the Christian principles that demarcate the reciprocal obligations of capital and labor.—*The Presbyterian Tribune*.



The most sacred thing in the world is not money or machinery, but men. Mere talk about the fatherhood of God will not commend the Christian church to the affections of those who labor unless the church is ready in specific instances to champion the brotherhood of man.—ROBERT A. ASHWORTH.

The Retirement of Dr. W. H. Bowler

From the resolution formulated by a special committee and adopted by the Council on Finance and Promotion at its annual meeting in Los Angeles, Cal., June 19, 1939

At the meeting of the Council on Finance and Promotion held in Chicago, January 31–February 1, 1939, the resignation of Dr. W. H. Bowler as Executive Secretary was received and regrettably accepted. The Council records its sincere appreciation of the 15 years of faithful and fruitful service he has given our denomination. With tireless devotion, requiring many personal and family sacrifices, he has furnished enthusiastic, inspiring and efficient leadership in our promotional work. His term of service has included a most difficult period of economic, social and world-wide upheaval, and the achievements of these years reflect the wise and

creative service which he has rendered. This period of delightful fellowship has created an enduring bond of affectionate esteem throughout the whole area of Baptist interests, so much so that his name has become a household word among Baptists in the homeland and wherever Baptists are carrying on missionary work abroad. We pray that God will continue to bless him and make him a blessing and that for many years the work which he loves may have the benefit of his wise counsel and inspiring presence.

J. J. ALLEN,
H. A. HEATH,
E. E. GATES, *Chairman*

The Motive Power Is in the Heart

By C. W. VANDENBERGER

THE major emphasis in the promotion of stewardship ought to be evangelism and not education, as it so often is. Although stewardship requires right mental attitudes, it depends for its basic motive power upon the devotion and enthusiasm of the heart. "We do most for those we love most." In spite of all we may preach and teach regarding service in the church, people will respond only in proportion to their zeal and interest.

This is especially true of the stewardship of money. People will give generously of their money, which they value above time and talent, only when they really care. What causes most individuals to withhold from tithing is not so much some intellectual or economic difficulty, although they may insist it is, but a lack of heart-felt love and devotion sufficiently intense

and abundant for such a liberal expression. Greed and selfishness have a stranglehold on the average man. And these suppressors of spirituality cannot be overcome merely by insight and enlightenment. What is needed is "the expulsive power of a new affection," an abounding love for Christ that is great enough to displace selfishness with service. The passion for self must be uprooted by a passion for the Saviour.

In general, tithees excel in their love for God and devotion to the Kingdom. We have to make allowance, of course, for those mercenary minds who are motivated by selfish interests and tithe as a strictly business proposition, expecting material returns commensurate with their investment; also for those people of legalistic bent who tithe chiefly in obedience to an Old Testament law. While Christian tithing does find its basis in Old Testament teaching, its motivation is neither pagan selfishness

nor Jewish legalism, but Christian love. The Christian tither, being made the blessed recipient of the love and grace of God through the gospel of His Son, responds to Christ's call for loyalty and service with generous abandon. Having received freely, he gives freely.

The main deterrents to tithing are not an absence of knowledge and insight, but a lack of zeal and inspiration. And these are primarily the fruits of evangelism. The best way to promote Christian stewardship is to help people to a more vital and absorbing experience of "the unsearchable riches of Christ" and a resultant enthusiasm for His Kingdom. This is the result of evangelism. And then only can education in stewardship be really effective.

Official Honors for Women

Women who have attained leadership rank have not lacked recognition in the Northern Baptist Convention. Last year Mrs. Howard G. Colwell of Colorado was Vice-President of the convention. When the program of the Los Angeles convention was begun it was Mrs. Colwell, as Vice-Presi-



Mrs. Howard G. Colwell



Mrs. Bradford S. Abernethy

dent, who responded to the welcoming address of Mayor Bowron. For many years Mrs. Colwell has been an efficient member of the Board of Directors of the Colorado Baptist State Convention. She has also served as Administrative Vice-President of the Rocky Mountain district and as Foreign Mission Vice-President for the same territory.

At Los Angeles Mrs. Bradford Abernethy of Columbia, Mo., was elected Vice-President, a deserved recognition of the younger group that is promisingly active in Baptist affairs. She is a daughter of President A. W. Beaven, of Colgate-Rochester Divinity School, and the young wife of the Baptist student pastor at the University of Missouri and at Stephens College, Columbia, Mo. She addressed the Northern Baptist Convention in St. Louis in 1936. Her husband is a son of Dr. W. S. Abernethy of Washington, D. C.

Extended Program Is Adopted

With few minor changes, the Northern Baptist Promotional Program was adopted at Los Angeles. The program for the current year, with its emphasis on the World

Fellowship of Christ, is to be considered as an introduction to a prolonged and related continuous effort over a period of five years. This was approved in principle.

As a major element in the current year's work the Council on Finance and Promotion will unite with other denominational agencies in developing activities consummate with the theme "World Fellowship of Christ Through a Revival of Vital Religion."

As regards the financial objective for this year, an increase of only \$90,000 over last year will raise the entire unified budget. If every donor will add but 4 per cent to the amount of the gifts which he made last year, the denomination will have the rare distinction of reporting its budget as 100 per cent paid.

A second major feature of the program is to be a strong effort to increase the number of churches participating in a thoroughly prepared Every Member Enlistment. The National Council of Northern Baptist Men will coöperate in advancing this project. An alert and constant emphasis on stabilizing our missionary income is a special need under present conditions of economic uncertainty.

He Begins This Month

New General Director of Promotion, Earl F. Adams, enters this month on the task to which he was called by the Council on Finance and Promotion. He spent several days at Baptist headquarters early in July. Although he was supposed to be on vacation he devoted time to acquainting himself with the details of the promotional task and to establishing contacts with those workers who are to be engaged in the field. He will meet in conference staff and field representatives of the Council in New York City on September 12. He has also arranged a promotional conference

on September 20 with all the administrative heads of the national organizations and some of the state and city leaders near New York.

A Pastor's Discovery

In a denominational conference on stewardship, the pastor of a Baptist church, that faced a difficult financial situation, heard the stories of other churches that had found in the Every Member Enlistment a solution of problems similar to his own. This pastor took home with him a packet of the literature prepared by the Council on Finance and Promotion, and in it he found a manual which gave in simple form an outline of the steps necessary to the execution of the plan.

He studied this manual very carefully and a week later the Advisory Board of his church enthusiastically approved his suggestion that immediate steps be taken to prepare for an Every Member Enlistment. This was three months before the date which was to mark the climax of the effort, Enlistment Sunday.

When the cards were counted after the Enlistment Sunday service, it was found that 70% of the listed membership of the church had signed. It was also found that 81% of the local expense budget and 87% of the missionary budget had been pledged. There was a systematic follow-up and on Wednesday evening, at a supper meeting, the record showed the local expense budget 97% pledged and 101% for missions.

This is not all of the story, but it is enough to make a good many pastors and church officers want to acquaint themselves with the details of the plan that worked so well.

A copy of the same packet, that the pastor took home with him from the conference, will be sent to you free of charge, if you will notify your state office.

WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

The Other Side of the Picture

This summary of the annual report of the Woman's Foreign Mission Society reveals that other things are happening on earth besides what is reported in newspaper headlines

WORLD events of the past year, if judged from the headlines of daily newspapers and radio commentators, give an impression of a chaotic world in which hatred, suspicion, fear and cruelty are on the increase. Nevertheless the letters and reports that come from our ten mission fields picture another side of the story. All over the world the Spirit of Christ is still bringing love, courage and renewed faith to the hearts of all who turn to Him.

Just as Jesus responded to all human need, so are the various forms of missionary service co-operating in an effort to redeem the whole man, woman or child, and to minister to the deepest need of the human heart.

Uppermost in the minds of Christian leaders everywhere is the preparation and training of the youth who will enter Christian service as pastors, Bible women and evangelists. Bible schools report balanced programs of study and practical experience in villages and towns. Problems such as adult literacy, debt, drink and the support of their own Bible women and nurses, have occupied large places on the programs of the annual Women's Conferences of the India fields. Bengal-Orissa reports an effort to coördinate the work of the Bible women and the evangelists in a united approach to the women and the men of the same villages at the same time. In China there is a marvelous openness to the gospel message among students,

By HAZEL F. SHANK

refugees and all classes of people. In Shanghai there has been a well-planned evangelistic program, in which volunteer workers, pastors, students and missionaries have united.

Each year sees advance in the development of native leadership on all our fields, although we shall have to stand by to give help and encouragement. At the same time we have been able to move to new frontiers on several fields. In Burma, our oldest field, some of our missionaries are now engaged in pioneer work among the people of the hills who still have not heard the gospel message. Here, as in the hills of Assam and the jungle villages of the Belgian Congo, in China, the Philippines and South India, our doctors and nurses are rendering a large and needy service of healing. Increased service in crowded hospitals, in public health work and preventive medicine, and in the popularity of baby clinics is reported from all fields.

The Christian educator in the Orient is today in a place of unique responsibility and opportunity, working close to the youth of the land in years of national crises, teaching him to be Christian in the whole of his life and to render the highest service to his country. Christian hostels such as Benton Hall at Judson College, the Sarah E. White Memorial Hostel at Gauhati, the Young Woman's Dormitory in Tokyo, and

many others are providing Christian home training and are developing Christian character and leadership of the future.

The influence and numbers of the Christian Centers in the villages of South India continue to spread. The combined ministry of the Bible woman, nurse and teacher living together in the village, is making its impact on the lives of the people. There is no limit—except the financial one—to the number of such centers that could and should be developed. This type of work is one of the best representations of the "oneness" of our whole program—evangelistic, medical and educational.

New Missionaries

Alice Marjorie Giffin. Kaying, or Meihsien, South China, as it is now called, is an important place in the lives of Rev. and Mrs. John H. Giffin and their family. It was their mission station under the General Foreign Board. It is also the birthplace of their two daughters, Louise Margaret and Alice Marjorie. Although both parents have passed on, their strong heritage of Christian service is being continued by their children. Louise Giffin is already serving at the Kak-Kuang Middle School, Swatow, South China. Alice Giffin was appointed by the Woman's Board to teach in the Kwong Yit Girls' School, Meihsien. She is a graduate of Duluth Junior College, Judson College, Ala., and the Women's Missionary Training School, Louisville, Ky. Her church membership is in the Central Baptist Church of Duluth, Minn.

Ruth H. Teasdale, as the daughter of a Baptist minister in Minersville, Pa., had a genuine love for

Christ at an early age. Her mother died when she was 10 years old, and her father passed away two years later. In the home of a church member she was nurtured physically and spiritually until college. After completing her studies at Temple University and Pierce Business College in Philadelphia, Pa., she held several good positions. Firmly convinced that she should enter foreign mission service, she resigned her work and began definite preparation at the Eastern Theological Seminary, Philadelphia, Pa. Appointed a missionary under the Woman's Foreign Board in March, 1939, she will probably take work in the Garo hills of Assam at the Girls' Middle English School. She is a member of Baptist Temple in Philadelphia.

Gertrude M. Waterman was born in Crafton, Pa., a suburb of Pittsburgh, Pa. While yet a senior in high school, she met a missionary from Burma who so impressed her that she decided her life "should be given in service for others." From that time she felt God was leading her step by step. Handicapped financially all through her student years at Connecticut State College, she had to accept a high school teaching position. But she never ceased to hope that a way would open for definite missionary service. When at last the opportunity came, she entered the Kennedy School of Missions, Hartford, Conn. She has now taken additional work

at Merrill-Palmer School, Detroit, Mich., to prepare for service with Miss Mary I. Jones in Shanghai, East China. There she will help train Chinese women for Christian home and family life. She was appointed by the Woman's Foreign Board in March, 1939. She is a member of the First Baptist Church, Middletown, Conn.

Lena Youngsman. The Alpha Baptist Church of Philadelphia, Pa., was eager to send a new missionary to Africa. Because of this church's deep interest, Miss Lena Youngsman was able to sail for Belgium two weeks after her appointment in November, 1938. After completing further medical study at Brussels and Antwerp she sailed for Belgian Congo in July, 1939. Born in a family of 14 children at Glen Rock, N. J., she spent her childhood on a farm at Fair Lawn, N. J. She took her training at the Barnent Hospital Nurses' Training School, studied a special Public Health Course in Trenton N. J., and became a Child Hygiene Nurse for four years. In 1937 she received her B.A. degree from the University of Redlands, and after a post-graduate course in Medical Nursing, she began general nursing again. Brought up in the Dutch Reformed Church faith, she is now a member of the Broadway Baptist Church, Paterson, N. J.

Ruth Mather. In November, 1938, Miss Ruth Mather returned to China as a missionary under the

Woman's Foreign Board. After an absence of 14 years she sails to join Miss Mary I. Jones in Shanghai, China, in training Chinese women for Christian home and family life. Miss Mather first served at Hu-chow, East China, from 1920 to 1924. During the years she remained at home she rendered valuable service to the State Board of Education in Ohio, especially through summer conferences. She is a member of the First Baptist Church at Granville, Ohio. She was born in Charlevoix, Mich., and spent many years in Chicago. After graduating from Denison University, Granville, Ohio, she taught for several years in high schools. She also studied at Newton Theological Seminary, and recently completed a course at the Merrill-Palmer School, Detroit, Mich., in further preparation for her present missionary work in China.



By the Stroke of a Pen. You can change money, the stored up energy of human toil, into channels ever-deepening in power, ever-widening in scope. Then some day it shall be returned to you safe and inviolate, but compounded and magically transformed into the laughter of little children and the songs of gladdened womanhood and souls uplifted and redeemed.

In what specific ways may you do this? Consult Miss Janet S. McKay, 152 Madison Avenue, New York, N. Y.



Lena Youngsman



Gertrude Waterman



Alice Giffin



Ruth Mather



Ruth Teasdale

TIDINGS

FROM THE FIELDS



The Coöperation of Three Forces

The splendid success in last year's work of the Woman's Home Mission Society is attributed in this summary of its annual report to the coöperation of three forces

WHATEVER of abiding value has come to the Woman's American Baptist Home Mission Society in the year 1938-39 has been through the coöperation of three forces, inspirited by the power of the Eternal.

From Alaska to Nicaragua, from Puerto Rico to San Francisco. Their consecration in sacrifice, the steady, self-giving work of 206 missionaries has planted seed and reaped harvests in 92 fields. In 40 of the 65 Christian Centers, women missionaries have ministered to the women, the children and girls in Christ's name. Among the Indians—Crows, Monos, Hopis—on isolated fields, our missionaries have pointed the Jesus way to these first Americans. In Spanish speaking countries through five large schools and in evangelistic work and that of Christian education, our missionaries have labored.

This year has been joyous because of the new program at Kodiak, Alaska. Every letter shows the happy atmosphere of the new homes, and we thank God that out of destruction has come blessing.

There is unusual enthusiasm for the work at Mather School in Beaufort, S. C., where a new building program has already been started. "Make a child's dress for Mather" is the new slogan going all across the territory of the Northern Baptist Convention.

By ALICE W. S. BRIMSON

A definite program to do our share in helpfulness to German Christian Refugees has been turned over to the Christian Friendliness Department by our denomination. This Department, which is unique among denominational missionary organization, with the smallest share of our Budget, is doing a work which is reaching across our land. For all this work, and the missionaries who work in Christ's stead, we thank God.

The second essential of the Society is the great constituency of Baptist women 600,000 strong.

Led by a splendid corps of volunteer officers in 38 states and 410 associations, these women and their churches keep the work going. Books are studied that women may know; missionary literature gives inspiration; White Cross packages carry a visible token of love to mission fields; service to foreign speaking neighbors make them one in service with vocational missionaries. Prayer and love, gift boxes and missionary meetings are avenues of service. Thank God for the women who make up the Society.

Connecting the women of the churches and their work on the fields is the necessary machinery of Board, secretaries, headquarters, programs, budgets. The fine co-operation of the staff, the devoted service of officers and Board members under the leadership of our President, have been part of the glory of the year. One of our volunteer workers has carried the responsibility of Treasurer this year. Another is Director of Overland White Cross.

The way ahead beckons us. At this time of desperate world need, we must strive that in every field we may do the best work which has ever been done—the work most powerful for Christ. We would eagerly extend our program. We long to give more help in leading native Christians in evangelism and Christian education in Spanish lands. The larger parish and the work of the general missions call for our help in this country. A more adequate budget provision for the Baptist Missionary Training School is greatly needed.



Alice W. S. Brimson



The Student Gospel Team of the Baptist Missionary Training School starting for an appointment

The Christian Friendliness Department faces a service in our country which it is unequally prepared to meet with an inadequate budget. For all these needs we are praying.

The Society rejoices that the success of the promotional work of the denomination again enables it to close the year without a deficit, having spent \$206,253.45. For this, and for his fairness and constant endeavor for our best good, and for his Christ-like spirit in leadership, the Society would express its appreciation of Dr. W. H. Bowler at this time of his retirement.

So we press on again to another year, eager to glimpse more clearly the direction and to share more truly in the sacrifice which will bring "Christ in Every Home."

Hopi Mother Finds Time to Serve

With the help of five Hopi girls and women we conducted two

vacation schools: one in the morning at the Mission, and one in the afternoon at Shungopovy, a Hopi village.

The Hopi children who attend government schools were at home. Some of them taught in our vacation school and helped at the Mission in other ways. A young woman

in our village at Toreva has a two-months-old baby. Just before the school opened I said to her, "I will miss your help, but I know you have all you can do." I had hardly finished when she said, "I will help. I will have time for that." She gave her baby its bath, brought her to the Mission, and put her to bed, where she slept all the morning. This woman also has a three-year-old girl whom she brought to the Mission. When I first knew this mother she was not a very happy person, but now she is always bubbling over with joy, singing hymns of praise as she works.—*Lolita J. Stickler, Sunlight Mission, Toreva, Ariz.*

Inauguration of Speakers' Bureau

The Woman's American Baptist Home Mission Society announces the inauguration of a SPEAKERS' BUREAU, with a branch in each State, of the Northern Baptist Convention. Home Mission speakers may be secured by any group in the local church, the only obligation being that the travel expense of the speaker be cared for. Further information can be secured from the Home Missions Vice-President of your State Woman's Society.



The Hopi Indian Choir who sang at the Los Angeles Convention

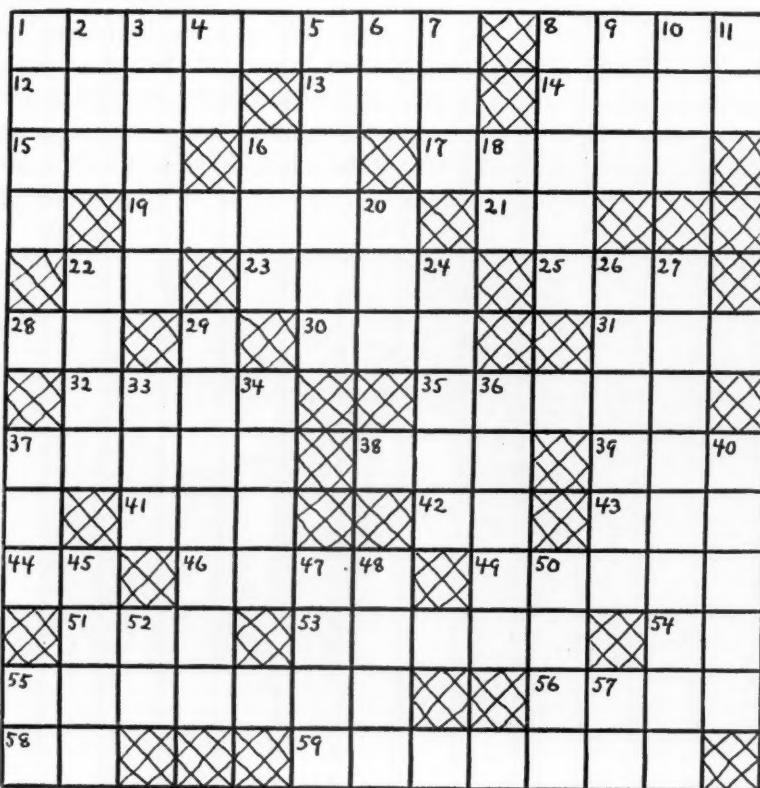
MISSIONS CROSS WORD PUZZLE PAGE

No. 31—A Memorable Day

ACROSS

1. ". . . the sabbath day."
8. "In the tenth day of . . . month."
12. Son of Shem; he was a 12 reversed.
13. Epoch.
14. ". . . up, and get you forth."
15. "And this . . . shall be unto you for a memorial."
16. "to be observed of all the children of Israel . . . their generations."
17. "save that . . . every man must eat."
19. Australian plant; gaban (anag.).
21. Look to Egypt for example.
22. "thus shall . . . eat it."
23. "And it . . . to pass."
25. "Draw . . . and take you a lamb."
28. Mother.
30. Roman god.
31. "We be all dead . . ."

32. "get you forth . . . among my people."
35. "speak unto Pharaoh king of . . ."
37. Defile (rare).
38. One of Solomon's men; aim (anag.).
39. One of David's men; air (anag.).
41. "they were thrust . . . of Egypt."
42. "the feast . . . unleavened bread."
43. A substitute sacrifice. Gen. 22:13.
44. "according . . . he hath promised."
46. Group of players.
49. Greek letter.
51. "And they spoiled . . . Egyptians."
53. "In one . . . shall it be eaten."
54. Bone in noses.
55. "the . . . of the house." Mark 14:14.


Last Month's Puzzle

56. Common frogs are in this genus.
58. "ye shall take a bunch . . . hyssop."
59. "lives bitter with hard . . ." Our Text from Exodus is 1, 8, 15, 16, 17, 22, 23, 25, 32, 35, 41, 42, 51, 53, 58, and 59 combined.

DOWN

1. American Indians.
2. Old note.
3. Perhaps.
4. Printer's measure.
5. Province of India.
6. Judah's son who "was wicked in the sight of the Lord."
7. Crude.
8. Wheat (Sp.).
9. Sound made by one intoxicated.
10. Suffix used on names of peoples.
11. Japanese measure; direction.
16. In Christ's name (L.).
18. "And Pharaoh rose up in the night, . . . , and all his servants."
20. Vessel used in early Christian church.
22. Yelp (Scot.).
24. Solitary, a combining form.
26. Judge.
27. Augmented fifth; neat otter (anag.).
29. Rolled up.
33. River (Sp.).

34. "with what measure ye . . ." 45. Russian measure; soft (anag.).
 36. "how to give good . . . unto 47. Seventh king of Israel; "he
 your children." took to wife Jezebel."
 37. Third king of Judah; "in his 48. Prefix signifying "one."
 days the land was quiet ten 50. Olympian goddess.
 years." 52. With me this makes home
 40. David's nephew. 2 Sam. 17:25. complete.
55. "speak unto the children of
 Israel, that they . . . for-
 ward."
 57. This repeated is a king of the
 Amalekites who was de-
 feated and spared by Saul.
 1 Sam. 15: 8, 9.

MISSIONARY EDUCATION

THE DEPARTMENT OF MISSIONARY EDUCATION

THE WORLD WIDE GUILD

THE ROYAL AMBASSADORS

THE CHILDREN'S WORLD CRUSADE

A Significant Year in Missionary Education

*The final annual report by the retiring Secretary
 of Missionary Education covering the year 1938-39*

THE event of the year in the field of Christian missions was the world missionary conference at Madras, India, December 12-29, 1938. Its findings and recommendations are available in *The World Mission of the Church*, a book of 168 pages. The Madras conference had great significance for the program of the world Christian enterprise. "The On-going Christian Community" was its magnificent theme.

In our missionary education program for the coming year a conspicuous place has been provided for the literature of the Madras conference, built around the theme, CHRIST AND THE WORLD COMMUNITY: AT HOME—ABROAD. As a result of this interdenominational emphasis and a united consideration of the world Christian enterprise, individual churches should receive greater stimulus for a more generous participation in the Christian world program.

Last year the Missionary Education Movement had the largest publication program since 1929, having issued over 200,000 books during the year. Northern Baptists until this year have been the second

By WILLIAM A. HILL

largest purchaser of mission study books. We are now in third place among 18 denominations, representing 45 Boards, comprising the Missionary Education Movement. This is due to the fact that the Methodist Women's Foreign Mission Society is now purchasing its books from the Missionary Education Movement. Our own purchases have increased, however, from \$9,833 in 1937 to \$10,327 in 1938, a gain of \$494. For five successive years the Missionary Education Movement reports increases in its sales. The sales of the literature of the Movement this year

amounted to \$95,287, a gain of \$13,283 over the last report.

The World Wide Guild reports of the year show a very healthy condition, as the interesting comparisons below will indicate.

The special gift of the Guild was \$26,203.53 as against \$28,184.20 a year ago. In addition, 1,125 Judson Fellowships were reported.

The work of the Children's World Crusade during the year shows some additions and some decreases. There are 2,282 C.W.C. groups reported against 2,293 last year, and the total number of members reported in the C.W.C. is 56,974, a gain of over 1,300 during the year.

The special gift of the Children's World Crusade to the whole denominational program was \$16,842.93, as compared with \$16,-

STATISTICAL SUMMARY FOR THE YEAR

	1937-1938	1938-1939
Churches having W.W.G. Chapters.....	2,097	2,129
Guild Chapters.....	3,080	3,114
New Guild Chapters.....	407	410
Members.....	38,231	37,977
Program meetings.....	20,870	22,697
Mission study classes.....	3,158	3,636
Chapters qualifying for reading contest.....	438	483
Members entering reading contest.....	14,686	15,204
Total number of books read.....	90,698	100,199
Guilds doing White Cross work.....	2,377	2,425
Money spent for White Cross materials.....	\$8,662	\$8,964

591.88 a year ago. There were 602 Junior Judson Fellowships reported by the C.W.C.

A considerable program of missionary education was carried out in Summer Assemblies, Camps and Conferences in 1938 in coöperation with State Assembly Committees and Directors of Christian Education and women's groups. In 1937 we supplied 108 groups with a total of 213 leaders. Last summer, 1938, we furnished 135 groups with 207 leaders. The number of classes in the study of missions increased from 362 to 390, and the average attendance increased from 7,862 to 9,836. Of all who registered in these assemblies, 59 per cent were enrolled in mission study classes.

The statistical reports of the work of the Department for the last year have just been compiled, and we are pleased that advances are indicated along many lines of work. We call attention to the following increases over last year.

The number of churches having missionary committees is increased from 1,739 to 1,908. There were 631 Schools of Missions held, 14 less than a year ago, with 9,181 mission study classes held, as against 10,453 last year. The missionary projects reported increased from 865 to 1,362. The number of program meetings, missionary addresses and sermons numbered 85,826, and this is a substantial gain over a year ago. The number of Sunday schools having systematic missionary instruction increased from 2,450 to 2,577. Also, the number of churches receiving missionary education certificates increased from 2,225 to 2,357. In the Missionary Reading Program the number of readers increased from 206,423 to 220,612, while 3,521 churches reported participation in the Reading Program with a decrease of only two churches during the year. The number of voluntary secretaries increased

CHANGES IN SECRETARIAL PERSONNEL

*T*HE Board of Education is at present undergoing a staff reorganization. Some time ago the Board set a retiring age of 65 years. One year ago the Board announced the retirement of Miss May Huston, Miss Alma J. Noble and Miss Mary L. Noble. We now have to add to that list of names Dr. George R. Baker who retired on April 30th, and Dr. William A. Hill who retired on August 31st.

Dr. Baker is a graduate of Cornell University and the Rochester Theological Seminary. He held three pastorates, at Ft. Plain, N. Y., Leominster, Mass., and Ithaca, N. Y. He joined the staff of the Board of Education in 1920. As Associate Secretary he discharged many responsibilities in representing the Board in denominational and organizational conferences, in visiting our schools and in counseling with pastors and students. His great heart, his understanding spirit, and his long pastoral experience made him a most valuable counsellor with students and with many others. His associate wishes to bear testimony to his loyalty, to his devotion to his

task, and to his great contribution to the work of this Board.

Dr. Hill is a graduate of Brown University and the Newton Theological Institution, with advanced graduate work at Harvard. He also had three pastorates at Arlington and Medford, Mass., and in St. Paul, Minn. For several years he was also Joint District Secretary for the Home and Foreign Mission Boards in New England. In 1919 the Board of Education was requested to assume the task of missionary education and Dr. Hill was asked to undertake the work. It is well within the truth to say that during these 20 years he has given Baptists a program of missionary education unequalled by any other denomination. His knowledge of the missionary task and his understanding of all that is involved has made him a most valuable promoter of the cause of Christian missions.

The simultaneous retirement of these two men creates vacancies which it will be most difficult to fill. We expect, however, to announce the names of their successors in the near future.

FRANK W. PADEFORD

from 392 in 1938 to 408 in 1939. We are pleased to report an increase in the number of offices filled by our volunteer secretaries from 1,582 to 1,619. The continued

progress in the national missionary reading program is due to the consistent educational work by our corps of missionary reading volunteer secretaries.

ROYAL AMBASSADORS

Summary of Annual Report

During the past year 39 new Royal Ambassador chapters have been formed and 17 chapters reorganized. Within these 56 new chapters are 653 boys representing an average of 11 members per chapter. Since the beginning of the Royal Ambassador enterprise in 1925, charters have been written for 893 chapters. We now have 31

men serving as State High Counsellors, four as City High Counsellors, and two Associational Counsellors. During the past summer 32 camps for Baptist boys and three camps for Baptist boys and girls were held in the Northern Baptist Convention territory.

In recognition of the keen and long-sustained interest of the

women of our churches in the development of Baptist boys into laymen of world vision and missionary loyalty, the Royal Ambassador Boys' Camp at Ocean Park, Maine, has constituted a Woman's Auxiliary Board. This Board will meet annually at Ocean Park while the camp is in session. The membership of the Board is made up of representatives of the Woman's American Baptist Home Mission and Foreign Mission Societies, and the Free Baptist Woman's Missionary Society. The

announced purpose of this Board is "to coöperate with the Royal Ambassadors by including them in the objectives of the women's organizations and by requesting sponsors in the local churches to encourage either the organization of a group of Royal Ambassadors in the church or the sending of one or more boys to the Baptist Boys' Camp in his state or area." The sponsorship of Baptist women represents a new and vital force at work in our Royal Ambassador enterprise.

did a splendid job of carrying on in her place. After the worship program, Mrs. Thompson spoke on "Ourselves and Our Doings" and told about the various activities of Guild Girls all over the country. She gave us many helpful ways of working together, including organization, publicity, growth, service, study and projects.

Mrs. Mabel Silke gave us seven peppy ways of "Pepping Up the Program." Here are her P's of program building: publicity, preparation, participation, prayer, pertinence, profitableness, and lastly poetry, pictures, and pamphlets.

Mrs. Edwin H. Kinney, Christian Friendliness Secretary of the W.A.B.H.M.S., spoke on "Adventures in Fellowship at Home." She made us see that it was working *with* people instead of *for* them that counted. The small contacts we make each day are vitally important if we are so filled with the Christ-like spirit of courtesy, cheerfulness, and friendliness that others can see Him looking through the windows of our lives. She stressed the need of going beyond the first steps of friendliness to the larger ones of fellowship, understanding, and appreciation. "Count that year lost that does not find fellowship with someone in a group different from your own."

Miss Hazel F. Shank, Foreign Secretary of the W.A.B.F.M.S., spoke on "Adventures in Fellowship Abroad." From her experience with Burmese girls she told us how much our correspondence can mean to them, giving them confidence and courage for the difficulties they must face.

In the morning the "School Bells" rang and we had "Fellowship in Work" with Miss Mary Beth Fulton, W.W.G. Secretary for Eastern New York, presiding. The W.W.G. delegates from Oregon opened the day with a beautiful worship program which had as its theme a poem by Grace Nowell Crowell, "The Day Will Bring Some Lovely Thing."

Miss Elsie Kappen was unable to be with us because of illness, but Mrs. Helen Crissman Thompson, Former Field Secretary of W.W.G.,

Dear Girls of the Guild:

If you are sorry you could not go to Los Angeles, you will be sorrier after you read the lovely story Ruth Joy has written of this record-breaking Guild Day! How glad we all are that Helen Crissman Thompson could represent the national Guild office and give of her rich experience and high enthusiasm. The gratitude I feel to her and to everyone, who made this Guild Day one long to be remembered and cherished, finds no words adequate for expression! California girls who worked so faithfully and entertained so magnificently have demonstrated in their service all that the World Wide Guild means.

There is more meaning to the word "Fellowship" because of this Guild Day. Our gratitude for it can best be expressed not in words but in the enrichment we can bring to it this year in making Fellowship world wide—a living reality.

Very sincerely yours,

152 Madison Ave., New York, N. Y.

National Guild Day at Los Angeles *By RUTH JOY*

"Bells!" School Bells! Church Bells! Bells of every nation! sounded a message of "Christian World Fellowship" at the First Baptist Church in Los Angeles on June 19, 1939. The Twelfth Annual National Guild Day was the largest ever held, and what a thrill it was for those of us who were there to have a share in setting this record. We "outgrew" two large rooms, and finally went to the main auditorium where over 700 girls gathered.

At the close of the morning sessions, a telegram of greeting was sent to Miss Kappen to let her know of the record-breaking attendance.

Just before lunch, a large number of the girls witnessed the im-

pressive dedicatory service of the Guild Work in the White Cross Shipping Bureau. The Maywood girls from Los Angeles, dressed in white and carrying candles, sang and formed a beautiful cross on the steps of the room. Mrs. William E. Bowyer and Viola Hill from China offered the dedication prayers.

In the afternoon the "Church Bells" called us to "Fellowship in Worship." Miss Florence Stansbury, W.W.G. Secretary for Ohio,

W. S. Brimson, Executive Secretary of the W.A.B.H.M.S., who had just returned from a trip south of the Rio Grande, asked, "What Can We Do?" We must study that we may know, and thereby understand these different racial groups, finding ways of expressing our love. We can always pray, and we can serve willingly.

Benzel Graham, a charming Negro girl whistler, furnished the music for these sessions. She not

the truth of it. Then the president had a chance to attend Guild Camp. She organized the girls, and gave them the responsibility of making their meetings profitable with thoughtfully planned worship programs, orderly business sessions, and coöperation on the part of each girl.

The Banquet in the evening was a fitting close to a perfect day. The Los Angeles Breakfast Club is a beautiful low Spanish building.



The World Wide Guild Annual Banquet Overflowed the Los Angeles Breakfast Club

presided. Mrs. Thompson gave an inspiring talk on the need for higher thinking. Each girl must ask herself, "Where am I going? Do I have an aim in life?" and if she has a life purpose it will guide her each day.

Miss Dorothy A. Stevens, Associate Secretary of the Department of Missionary Education, told us about the grand new books that every Guild Girl should find the opportunity to read. Miss Alice

only delighted us with her beautiful clear notes, but warmed our hearts with her smile.

Closing the afternoon program, the San Bernardino girls presented a play, "The Guild in California—Before and After." They portrayed an all too typical Guild meeting which accomplished nothing because of poor planning (or none at all), laughing, talking, and irreverence. We couldn't help laughing, but we also felt a little ashamed at

Here too, the crowd overflowed, and 50 more places were set up at the last minute. Each table was decorated with the symbols of some foreign country. The banquet theme was *Romeria El Camino Real* or *A Pilgrimage Along the King's Highway*. Mrs. Joybell Lewis, W.W.G. Secretary for Southern California, presided. Helen Hill with her marimba opened and closed the program with the "Ringing of the Bells."

During the evening the Negro Guild Girls and Mary Chino, a Japanese girl, sang, and the Russian orchestra played several hymns. Muriel Duncan led the singing and gave a welcome to the Pilgrimage. Mrs. Anna Canada Swain, Vice-President of the W.A.B.F.M.S., gave the address, "It Should Encircle." She used girls dressed to represent the different countries, and as each one stood, she told us about their costumes and manners. At the close, girls in white lighted their candles, and came to stand by the side of one of the girls in costume. One by one those representing the different nations repeated an appropriate verse of Scripture.

We sang "Follow the Gleam" with a renewed vision and prayerfully we repeated our Guild Covenant. Moments like these are the inspiration in the life of every Guild Girl that helps her to keep her "vision of a world with Christ's message filled."

Guild Projects

It was with great difficulty that a decision was reached in judging the Guild Projects submitted. Each one deserved an award. The following projects were chosen as the best in the three age groups:

Junior: The Junior Guild of the Calvary Baptist Church, Baker, Ore., submitted as their project a series of short poems, composed by themselves, descriptive of their programs.

Teen-Age: The Marion H. Reifsneider Guild of Parkerford Baptist Church, Pottstown, Pa., told of an evening program during which they imagined themselves in Burma, as they listened to Miss Reifsneider tell about that country.

Senior: The Senior Chapter of the Sabean Bible Class of the First Baptist Church, Malden, told of a lovely vesper service they conducted, "Star Trails."

Children's World Crusade

Dear C.W.C. Leaders:

Children's workers who made the long jaunt to California this year must have felt richly repaid for all the effort and expense involved. California does things in the royal manner and certainly no group was more warmly welcomed or carefully planned for. Some of the moving spirits in it all were Mrs. John Deichman our Southern California Secretary and those who worked with her. Whether we were there in the flesh or in the spirit our gratitude goes out to all those who helped to make our Convention plans worth while.

This year the Convention plans for children's workers and the program for Crusade Day were worked out jointly by the Children's Division of the Publication Society and the Children's World Crusade of the Board of Education. Through this spirit of coöperation and the response to it we believe the whole program for our children has made an advance.

In a letter Mrs. Deichman says, "The Convention was beyond all words." I wonder if it was because she put so much into it herself? Those who were able to share in it must have carried away great inspiration for the year to come, and those of us who were kept at home will feel the impulse of it too through the reports, our own imagination and the ways of the spirit. And now we shall put it all to work for the sake of our children and of Him who was Himself a little child.

Very sincerely yours,

152 Madison Ave., New York, N. Y.

C.W.C. Day at Los Angeles

By Mrs. JOHN DEICHMAN

On June 19th a group of State and Association C.W.C. Secretaries and Directors of Children's Work met for a luncheon at First Baptist Church, Los Angeles. The tables were beautifully decorated with hundreds and hundreds of pansies, these chosen because, it has been said, "If you look carefully, you



Miss Cuddeback



Dr. and Mrs. W. A. Petzoldt

can see a baby face in the heart of each"; the red candles and little black baskets filled with red flowers, and the letters in gold "C.W.C." was a constant reminder that the Children's World Crusade was in session.

Rev. Oliver DeW. Cummings, Director of Christian Education for Southern California, gave the invocation. After roll call of the states, Mrs. Ralph Hollinger, President of the Baptist Women's Mission Society of Southern California, introduced our many guests of honor. Mrs. Helen Crissman Thompson brought us greetings from our beloved National Secretary and presented the new study for the year, Special Memory Assignment and the Special Interest Missionaries. The group voted to send Miss Kappen a telegram expressing our love and wishing for her a speedy recovery.

Mrs. Hollinger introduced Miss Pearl Rosser, Director of the Children's Division of the American Baptist Publication Society. In a few minutes she won our hearts because of her sympathetic understanding of the total program for the child. She gave a splendid presentation of how the C.W.C. program can be correlated with other groups, especially the age

groups in the Church School, as there it reaches the largest number of children. Miss Rosser spoke of the basic attitudes which should be developed in the life of the child, worship experiences, study experiences, fellowship experiences, and stressed the need of service experiences, and specific information of the Church of Christ at work particularly offered in the W. C.

At 2:30 in Francis Chapel, a large group of C.W.C. Secretaries and Children's Workers met together. The meeting was called to order by the reading of the beautiful poem, "Listen the Child," Miss Kappen's own message to us. We knew that at that minute she was with us, praying that we feel the Master's presence in everything that was to follow. After singing the Crusader's own hymn, Fairest Lord Jesus, Mrs. Frank B. Fagerburg brought us a beautiful devotional, as only she can, "Love the Lord with all thine heart," leading us to realize the great responsibility and privilege which is ours, to work with God's most divine of all creation, "little children." Mrs. Mildred Searing sang so beautifully "Spirit of God."

Dr. Jessie Dell Crawford, President of the Baptist Missionary Training School, the speaker of the

afternoon, was introduced and gave a splendid message on "Children and the Christian Message for the World Today."

A hurried visit to the White Cross Shipping Bureau was quite an inspiration. The C.W.C. table was piled high with the many things the boys and girls had made for Miss Bailey, Mr. and Mrs. Cecil Hobbs and many others. We came away with the realization that surely these little folks serve Him with their heads, hearts and hands. The age group conferences followed. These were in the hands of competent leaders: Mrs. Cobb, Miss Rosser in the Nursery-Jewel Bands group; Miss Nan Heflin in the Primary-Heralds and Mrs. E. S. Nash the Junior-Crusaders.

During the Convention sessions there were four things especially helpful to pastors, parents, C.W.C. Secretaries and children's Division Workers. One was the address of Mrs. Calvin Thompson, Jr., who took Miss Kappen's place on the program, and with only a few hours' notice presented an address that was truly inspired. Another was listening to Dr. Mary Alice Jones, Director of Children's Work of the International Council of Religious Education. Her address on the subject "Childhood in Today's World" was a very real treat. Still another was the luncheon in the University M.E. Church, for those interested in work with children. Mrs. Holman, one of our C.W.C. Association Secretaries, and her committee had done a magnificent piece of work transforming the dining room into an early California setting with Mexican and Spanish motifs everywhere. The Children's Division Clinic was held two afternoons. Model rooms for the different age groups were exhibited, opportunity for helpful conference with leaders was offered, and motion pictures of work with children were shown.

Pictures! Pictures!

Miss Clara Tingley our missionary at Sgaw Karen Mission, Bassein, Burma, writes the following letter:

"I want you to know what we are planning for this year and following years for Christmas. Our school has been a receiving one for many years and now we are going to try to make it a giving one. I believe that enough money can be collected to buy paper and cloth for scrapbooks and school bags to be made by pupils and women here and sent to jungle schools at Christmas. What we shall need from America will be a great many cut out pictures or cards suitable for pasting in the books. Magazines and pretty pictures are so very scarce out here and are so much appreciated in the jungle. If some want to put in a small piece of cloth large enough for scrapbooks, they could be wrapped about the pictures and cards or just put in between them.

"Yesterday, Thramu Sohpie, who teaches Third Standard, spent two and a half hours separating the pictures I already have. They will be ready for the children to do the pasting. You see we have to start early to get them done by Christmas. Some of these scrapbooks will go to Christian schools in jungle villages, and some of them to our evangelistic workers in non-Christian villages."

If some companies want to help Miss Tingley with pictures, be sure to wrap them in tough paper and tie them securely. Put on the outside "Printed Matter. No Commercial Value." You may send them at 1½ cents per 2 oz.

Our Special Interest Missionaries

For 35 years Dr. and Mrs. William A. Petzoldt have been missionaries among the Crow Indians of Montana. They began their

work before there were any roads or towns or schools in that part of the country. They could not even obtain butter, milk or eggs during their first year there. They endured many hardships, but they have gone ahead with their work, making friends with the Indians and bringing to them the gospel.

In far-off Assam it is not easy to get a doctor, as there are very, very few doctors for the millions of people in that land. When a call comes for the mission doctor he may be in a distant village, two or three days' journey away. Christian missionary doctors have a great and wonderful work to do. They go out in the name of Jesus Christ, the Great Physician, to heal and preach and teach. Dr. E. Sheldon Downs is a missionary doctor, and Mrs. Downs is a nurse. They with their family, Joyce, Carroll, Frederick and Constance are in Assam now, helping to make sick people well and teach them about Jesus.

Miss May Halstenrud is a missionary nurse in Kodiak, Alaska. A good nurse must be brave, unselfish, and kind, and Miss Halstenrud is that kind of a nurse. She is at the Baptist Orphanage which is situated on Woody Island. The children have been divided into four "family" groups. In Miss Halstenrud's household there are four boys and three girls. They range in age from 9 to 13 years.



*Dr. and Mrs. E. Sheldon Downs
and family*

They attend school in Kodiak, sometimes walking the two miles and at times riding with the other children in a big farm truck. Every boy and girl helps with the work of the Home, but they have plenty of time for skating, fishing, swimming and games of all kinds.

Miss Margaret E. Cuddeback is a missionary in the Mead Christian Center in Osaka, Japan. She writes: "We try to have some activity here for all ages and really give the people of the neighborhood what they need for the strengthening of their spiritual and material life. We have a kindergarten of over a hundred children, a public health nurse who visits all of the homes where new babies have been born, helping with the diet and care as well as making friends of the rest of the family. We have children's clubs in the afternoon, helping the backward ones with their studies, teaching others writing and drawing. We have a playground, the only one in Juso, with supervised play, and a swimming pool. We have a fine growing church with a Sunday school, cottage prayer meetings and B.Y.P.U. groups."

C.W.C. Book Review

There was a splendid selection of book reviews sent in for the National Contest, showing a wide-awake interest in the study and story books. A review written by Carol Jeanne Burnbom, age 11, of Wathena, Kansas, on the book *Shera of the Punjab* by Irene Mason Harper, was awarded the first prize. Congratulations!

Honorable Mention

Honorable Mention is given to the Crusader Company of the Calvary Baptist Church of Washington, D. C., for having earned the largest number of Honor Points, this company having reported 89,865 points.

A Plea to Christmas Shoppers

Next December you will fondly wish that you had acted on this suggestion about Christmas shopping. But then it will be too late. Read this and then act promptly.

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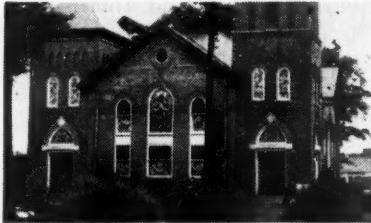
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For \$2.00 you can buy a tea set with four napkins, a knitting bag, a luncheon set with six places, a breakfast set for two, handkerchiefs, an apron, a sun-suit for a child of two years, a towel, a boudoir pillow, or a tray set with cloth and napkin.

For \$5.00 you can buy a luncheon set for six with napkins, guest towels, scissors in case, a utility bag, a bureau scarf, boudoir pillow, or a baby blanket.

These prices include postage expense, but not the United States Customs charges, which vary greatly. In placing your order please send personal check, bank draft, or international money order direct to: Miss Mildred Proctor, Shaohsing Industrial School, Shaohsing, Chekiang, China.

In 1918, Miss Marie A. Dowling began an adventure in industrial missions at Shaohsing, East China, which has given an adequate livelihood to hundreds of Chinese Christian women, who might otherwise have spent their lives making "spirit money" which is burned before the idols of China. From a small beginning in making Chinese dolls the Baptist Industrial Mission has developed into an industry, supporting its own staff of workers, a Woman's School where Bible teaching is a prominent feature, and a kindergarten.

Now at this time of acute financial distress it must close down unless Northern Baptists show genuine interest and *Do Their Christmas Shopping Early*.

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THE FOREIGN MISSION CHRONICLE

From the cradle to the grave in missionary service

BORN

To Dr. and Mrs. Richard Baker of Kengtung, Burma, May 30, a son.

ARRIVED

Mrs. H. W. Smith, April 4, from Burma, in Vancouver.

Mrs. B. C. Case, May 15, from Burma, in New York.

Mrs. A. H. Henderson, W. D. Hackett and Dr. and Mrs. W. St. John from Burma, May 16, in New York.

Dr. and Mrs. E. Holsted of South India, May 19, in New York.

Dr. and Mrs. E. H. Cressy of East China, May 30, in Los Angeles.

Rev. and Mrs. L. B. Rogers of Burma, May 25, in San Francisco.

Rev. T. E. Bubeck of Belgian Congo; Dr. and Mrs. A. M. Boggs, of South India, June 1, in New York.

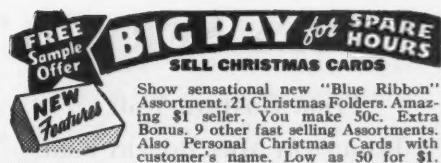
Miss Ruth Dickey and Miss Grace Cooper of Belgian Congo, June 3, in New York.

Miss A. V. Blakely and Miss Edna

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Stever of Assam, June 6, in New York.

SAILED

Miss Ruth Mather from San Francisco, June 30, to East China.

APPOINTED

Miss Alice Giffin, June 17, at the Los Angeles meeting of the Woman's Board (to South China).

DIED

Miss Frida Wall of West China, in Minnesota, May 26.

Dr. John S. Timpany (retired) of South India, in Nova Scotia, June 15.

Orchids to the Missionary

A dyeing and cleaning firm in Kansas City, Kansas, sponsors a radio program which features the people and agencies that are doing worth while things for the city. The work of Bethel Neighborhood Center was presented for two weeks. The announcer said his firm was doing an unprecedented thing by giving any organization two programs, but that the story of our work could not be adequately presented in one. The program is called "Orchids to You," and just as the broadcast was concluded, the florist came with an orchid for me. We are also getting a lot of publicity just now because so many of our boys are interested in the soap-box derby. The basement is full of cars made from soap-boxes.—*Ollie Pechous*.

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Frida Gustava Wall

A TRIBUTE BY MRS. ROBERT EARL

Frida Gustava Wall died on May 26, 1939, in St Paul, Minn. Born in Godland, Sweden, she came to the United States in 1902 and became a citizen. She was graduated from the Swedish Hospital of Minneapolis in 1907. For eight years she was superintendent of a small hospital in Minnesota and then served for 22 months in the Army Nurses' Corps in camps here and in France. After the war she returned to the Swedish Hospital of Minneapolis as a surgical nurse. In 1919 she joined the medical staff of the Mission Hospital for Women and Children at Suifu, West China, where she served until 1933. The Woman's American Baptist Foreign Mission Society is deeply honored to have the name of Miss Frida G. Wall listed among its missionaries who have rendered heroic service.

She suffered a long, long time, but never complained. Whenever she felt a little better, her favorite topic was "when I go back to China," not "if." She lived life to the full during her years of activity and her contribution to mankind will never lose its value.

She was buried on May 29, 1939, with military honors in recognition of her Red Cross service in France.

Sarah Elizabeth Stein

Sarah Elizabeth Stein died in Oakland, Cal., June 22, 1939. She was born June 29, 1850, was a member of a prominent Southern family, a graduate of Wellesley College, and one of the early Baptist missionaries to south China. She served in the Canton area from 1879 to 1889 under the appointment of the Southern Baptist Board. She was compelled to return from China because of the condition of her health and served for the next 20 years as missionary to the Chinese in Fresno, Cal., under appointment of the Woman's Home Mission Society. She raised and educated two Chinese girls, Grace Joy Lewis and Mrs. Z. T. Ing, the latter being the first Chinese to be graduated from the Fresno, Cal., High School.

Miss Stein's life was one of constant sacrifice and devotion to the missionary enterprise.—*William E. Appleberry.*

Emma Upham Thomas

Mrs. Emma Upham Thomas, 84, widow of Dr. W. F. Thomas, of Burma, died in Fall River, Mass., on July 18, 1939. She was born January 3, 1855, in Wakefield, Mass. She taught for several years in the Wakefield public schools and in May, 1880, she went to Burma, under the Woman's American

Baptist Foreign Mission Society, designated to evangelistic and educational work at Toungoo. Two years later she was married to Dr. W. F. Thomas of the Karen Mission at Henzada. They were transferred to Sandoway in 1883 and gave a full term of service among the Chins. In 1893 they removed to Rangoon and later Insein where Dr. Thomas served as president of the Karen Theological Seminary. In 1921 they were appointed general evangelists for all Burma, with head-



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quarters in Rangoon. Dr. Thomas died in Burma on April 4, 1925. Mrs. Thomas' contribution to mission work was singularly vital. She gave herself unstintedly as a missionary wife. Her ready wit and keen appreciation of life made her a happy companion.

She is survived by three children, a son Albert C., pastor of the First Baptist Church of Fall River; two daughters, Marion E. and Edith L.; and several grandchildren.



Broadcasting by letter instead of by radio is a new method employed by Missionary F. W. Harding of Assam in order to reach the 500 or more villages in his extensive field which he is personally unable to visit. Periodically he forwards mimeographed sermons and shorter messages as well as letters to these villages.



The degree of poverty in India is pitifully evidenced in the report of the Bengal-Orissa Rural Survey which discloses that the monthly average income per person in the villages is only \$1.14, whereas the basic minimum ought not to be less than \$3.41 or 9 rupees per person and \$16.88 or 45 rupees per family. Another factor contributing to the poverty is indebtedness and the high interest charged by loan sharks, which usually averages 65 per cent per year. Recommendations in the report include more intensive use of the land, pursuit of trades during slack agricultural seasons and cooperative societies to obviate the necessity of recourse to loans. There are 44 Baptist churches on this field of which 8 are self-supporting, a high ratio in view of the appalling poverty.



On the four Wednesdays of September and continuing on the four Wednesdays in October, Dr. Francis C. Stifler will give a series of radio broadcasts over the Red Network of the National Broad-

casting Company at 12:30 noon, Eastern Daylight Time, for the first three Wednesdays and on Eastern Standard Time thereafter.

His subject will be "The Truth That Makes Men Free." It will be based on the influence of the Bible on human freedom the world over.

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BOOK REVIEWS

(Continued from page 426)

Francisco Fulgencio Soren, by L. M. BRATCHER, is the thrilling biography of a Roman Catholic youth who became a Baptist missionary. He was born in Brazil. His father was a goldsmith from France, and his mother was a Portuguese from the Madeira Islands. On completion of his education and unable to find a teaching position, he entered the business world. One night walking past a house he heard people singing. He entered the building, met Dr. W. B. Bagby, the first missionary from the Southern Baptist Foreign Missionary Board, to Brazil, and was converted to the Protestant faith. He came to America to study, was graduated from William Jewell College, and the Southern Baptist Theological Seminary, and with a Louisville girl as his wife he returned to Brazil, to become pastor of the First Church of

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sented in one. The program is called "Orchids to You," and just as the broadcast was concluded, the florist came with an orchid for me. We are also getting a lot of publicity just now because so many of our boys are interested in the soap-box derby. The basement is full of cars made from soap-boxes.—Ollie Pechous.

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